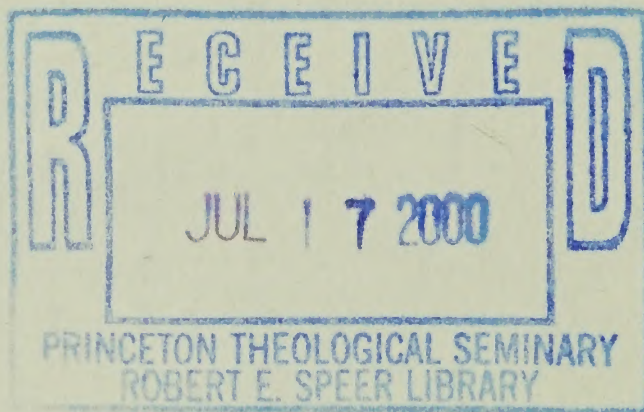

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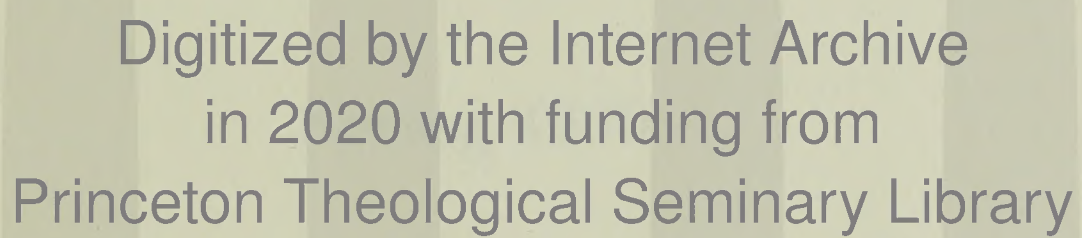
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KOINONIA

Princeton Theological Seminary
Graduate Forum

Volume II.1

Spring 1990

"Fundamentalism—how fascinating! I am always interested in seeing how people in the academy react to it!" This comment was heard at the dinner for Princeton Theological Seminary's alumni/ae during the AAR and SBL meeting in Anaheim, Ca., where I proposed that the topic of the upcoming forum in this edition of KOINONIA Journal would have to do with fundamentalism. How did the authors of this issue, all doctoral candidates at Princeton Seminary, react to it? How should they, other than with sound research and scholarly discourse?! Thus George Liacopulos, who wrote the main article "From Evangelicalism to Orthodoxy," presents the history of an Evangelical group which left the Campus Crusaders movement and, after a few years, joined the Antiochian Orthodox Church. Drawing on books by the leaders of this movement as well as unpublished material and an interview, he uses Goffman's method of frame analysis for his description and comes to the conclusion that the journey of the researched group represents a renouncing of modernity. This thesis is taken up as well as challenged by his responding colleagues. Susan Dunlap discusses the group's development in the light of the theory of narcissism which has been proven to be helpful for other sociological studies of religious phenomena. Her feminist critique of the patriarchal structures of both the group and the process it went through is shared by Don Schweitzer. He compares the former Campus Crusaders with the model of another group, the L'Arche movement, in order to argue that the group's journey is characterized by the lack of a "viable theology." An underlying theology is necessary for a religious group or denomination as a foundation for handling the ambiguities of modern society. Given the Evangelical background and history of these people, Loren Stuckenbruck questions why they were not able to establish such a theology. Reminding us of the reformation principle *sola scriptura,* he suggests that it should be rooted in scripture. The search for an "authority" which is less differentiated than the Bible is also one of the themes in Andrea Sterk's response. She strongly questions the view of history underlying the specific interpretation of early church history which is shaping the decisions of the movement. Paul Haidostian's analysis of the authority issue as presented in the main article leads to the thesis that another aspect of authority is the identity of those who struggle with it and, in the case of the researched group, make specific decisions of submission. The authors of this forum issue of KOINONIA Journal not only come from different departments within Princeton Seminary's PhD program, they also represent three different nationalities and denominational backgrounds which, indeed, range from Evangelicalism to Orthodoxy. The Introduction by editor Kathryn De Witt offers a more in-depth "chiming" into the colorful discussion within this issue and at the actual forum.

As KOINONIA Journal's third issue goes out, the editors and I would like to encourage our graduate student readers to submit articles and book reviews. We hope for the cooperation of their professors and the libraries that they use in making the endeavour of KOINONIA Journal known. Subscription orders received by October 1, 1990, will be half price (refer to inside back cover)! The next two issues, an open issue and a forum on "Sin, Evil, and Shame," are in the stages of planning and editing. Contributions are welcome.

— REINHILDE RUPRECHT

KOINONIA

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INTRODUCTION

The editorial selection procedure which gave rise to the articles for this Spring 1990 edition of the *Koinonia Journal,* as well as the resulting interdisciplinary forum, is representative of the responses this topic has elicited throughout the entire process. When George Liacopulos' paper, "From Evangelicalism to Orthodoxy," was submitted for our first reading and evaluation the subject matter felt ambiguous and left the editors unsure of its potential for *Koinonia Journal.* The promise of the paper, which outlined the 20-year journey of a small, dissatisfied group of former Campus Crusade members from independent, house churches to their denominationalization under the jurisdiction of the Antiochian Orthodox Church, was not immediately apparent. We were looking for a unique, stimulating topic. This was to be our important second topical issue and the platform for an interdisciplinary forum.

That was before we had read the paper. The response was quite different at our second editorial board meeting. Our ambivalence toward the subject of evangelicalism and orthodoxy turned to excitement and led to an intense, heated discussion of these former Campus Crusaders and their search for the true church of the New Testament. As the animated discussion of the paper's content progressed, we discovered that one source of our strong reactions was the close emotional identification several of us felt at having experienced the evangelical movement within a campus ministry context. This recognition and the continuing discussion enabled us to isolate several key issues which highlighted areas requiring further investigation and dialogue. Absolute claims for individual, institutional and biblical authority, community values and truth identifications became the themes which emerged most frequently.

Coupled with these emerging issues were questions of the biblical and theological bases from which the community made its decisions. Locating these issues within our academic, theological setting, we identified the truly interdisciplinary nature of the subject and of its potential areas of response. From our discussion we concluded that the paper did have the potential to open up avenues of reflection and dialogue. Ultimately our lively discussion of Liacopulos' paper led us to the choice of a topic for the journal and the forum which held the potential to stimulate thought, elicit strong feelings and generate interdisciplinary dialogue and discussion.

The forum lived up to its potential. Liacopulos, Missions and Ecumenics, spoke from a revised version of his original paper. He provided a brief overview of the evangelical campus ministry movement of the 1960's and 1970's and the growing dissatisfaction which many Campus Crusade leaders began to feel toward the transitory nature of their ministries. From this dissatisfaction with the rapidly changing society and the organization's inability to provide long term spiritual nurture and care, groups of these leaders joined together in search of alternatives. The search led them to the New Testament, in search of a model of the early church in all its purity. The New Testament model eventually pointed beyond itself to the Eastern Orthodox Church. For these disheartened religious leaders, Orthodoxy was the earthly continuation of the true church. After their petition for denominational status with the Greek Orthodox Church was rejected, the movement found a home within the Antiochian Orthodox Church.

Implicit in this quest is the necessity of openness toward new ideas and the willingness to change. Liacopulos identifies this openness and willingness as the reframing of individual and community root paradigms. He traces this reframing process in response to the group's root paradigms of unity, the New Testament church, home, fullness of truth, and freedom and liberation. From this reframing process, freedom and authority emerge as critical themes.

Liacopulos delineates the reaction against modernity as the motivating force behind the group's reframing choices. With Bellah he defines modernity as a society's, and the individual's within it, ability to react positively to change and transition. The need for spiritual authority and stability in a highly secular, modern world was the motivating force for the group. Liacopulos concludes with the assessment that the group's willingness to reframe, to exchange the authority of Evangelical para-church organizations for the authority of orthodoxy, opened up new and appealing possibilities for the community.

The reframing of freedom and authority in response to modernity became critical issues for the forum's respondents who followed. Dunlap's critique of the reframing process showed it to be less a movement in reaction against modernity and its emphasis on individual authority, but rather a further expression of that hyper-individualism. The authority of the church was exchanged for the freedom of once again assuming a childlike state and relying utterly upon "God the Father" and "Mother church." Freedom is found within the self-centered search for an outside authority, which the group invested with ultimate truth and absolute power.

Schweitzer identifies a predictable developmental pattern shared by groups as they move from charismatic beginnings and leadership toward structures and institutionalization. New beliefs replace the old and groups transform themselves in the process. Schweitzer cites the example of a religious community which successfully made the anti-structure-structure transition. He sees a sustained, continuing theological underpinning as a critical element in this dynamic. The Evangelicals failed to formulate their guiding theological presuppositions and therefore, simply traded one theological authority for another. Schweitzer identifies this reframing process as lacking a viable, driving theology.

Theological presuppositions can also be linked with a crisis in biblical authority. Stuckenbruck finds the movement's focus redirected from the New Testament church with its plurality and diversity toward the "Fathers" of the first century. The authority for the community is no longer the biblical witness, but rather the

more structured church of this later period. The turbulent picture of the church which the New Testament provides could not produce the desired model for authority and was rejected in favor of the authority of a more structured church of the first century.

The new members of the Antiochian church make truth claims for Orthodoxy which it does not make for itself. They identify the church as a direct continuation of the pure church which they find in the New Testament. According to Sterk, in imbuing orthodoxy with these absolute claims for truth and authority, the community adopted a concept of history which prefers static truths over against the diversity and turbulence of contextual thinking. The new members of the Antiochian church see truth as a commodity believed "by everyone, everywhere, for all time."

It is the search for identity which becomes the critical issue in Haidostian's critique of the evangelical's journey toward "home" and Eastern Orthodoxy. Groups maintain autonomy and authority, in part, through their own identifying rituals. In the wholesale integration and acceptance of the identity imposed through denominational association with Orthodoxy, the group gives up its previous identity and ceases to exist.

Liacopulos did not respond to specific issues within the individual critiques. A lively question and answer session followed, proceeding to a vivid discussion of the crucial theses that had been raised. The articles in this finished product are the result of the interaction during the forum.

—Kathryn L. De Witt

From Evangelicalism to Orthodoxy

GEORGE LIACOPULOS

INTRODUCTION

Peter Gillquist, a former Campus Crusade leader, in his forthcoming book *Becoming Orthodox: A Journey to the Ancient Christian Faith*, describes how he and several of his colleagues embarked upon a twenty year spiritual odyssey which culminated in the official acceptance of an Evangelical denomination into a canonical Orthodox Christian jurisdiction. Gillquist begins his story by stressing that he and the other regional and national directors of Campus Crusade contributed to a widely-acknowledged evangelistic success story in the 1960s as several students made decisions for Christ and new chapters were initiated throughout the country. Berkeley had been "blitzed" and Notre Dame had been "cracked" and it appeared that Campus Crusade was helping to counteract the ecclesiastical and societal chaos of the 1960s (Gillquist 1990:13).

These directors soon realized, however, that student conversions were not "sticking" and that campus life was not improving as a consequence of their ministries (Gillquist 1990:14). They, therefore, decided to alter their campus ministry style by promoting "student mobilization" groups which were modeled after New Testament house churches and which were intended to provide greater nurturance for newly-converted students. Such ideals clashed with Campus Crusade's tendency towards a non-structuralist philosophy, however, and resulted in an exodus of scores of field workers and directors in 1968 (Gillquist 1990:25). Many of these individuals established New Testament-type house churches

in various cities and assumed secular jobs in order to support themselves. After four years, seventy of these leaders gathered in order to unify this network of churches and also to provide support for one another since these privatized ministries were found to be draining (Gillquist 1990:29).

Seven of these men were elected as elders and began to meet quarterly for one week in order to oversee the operation of this loosely structured organization. They also resolved to discover what happened to the New Testament church after A.D. 95 and thereby determine whether it had remained faithful to Christ and whether its teachings should be espoused. The elders agreed that post-apostolic teachings would be accepted if they had been universally believed by the early church and if they were consistent with Scripture. Each elder researched an aspect of church history and reported to the others during these quarterly gatherings (Gillquist 1990:37f). Much to the surprise of the elders, the early church was found to be very liturgical and eucharistic in emphasis. They also learned that bishops were authorized to oversee their flocks as early as the New Testament period and a conciliar system of administration and theologizing had been enforced as indicated by the Book of Acts (Gillquist 1990:46-52).

These Evangelicals, who had graduated from Fuller, Wheaton, Dallas, Southwestern, Oral Roberts University, and who were by and large anti-sacramental, anti-liturgical, free-spirit, spontaneous worship types gradually began to reframe their understanding of what the early church's model of ministry had been. As a result, this network began progressively to resemble the traditional Orthodox Church in theology and worship and by 1979 had been named the Evangelical Orthodox Church—EOC (Gillquist 1990:59). Once contact with American Orthodox church leaders had been established, numerous dialogues and meetings expedited this process of assimilation towards Orthodoxy.

In January of 1985, the Synod of Evangelical Orthodox Bishops resolved to seek entry into one of the canonical Orthodox jurisdictions. Union with the Greek Orthodox Archdiocese was unsuccessful, principally because the Greeks feared that a merger with the

Evangelicals would dilute the religio-ethnic ethos of their constituency (Gillquist 1990:161-173). The Antiochian Orthodox Church, however, after reviewing the history of the EOC, was more enthusiastic about accepting them. After several planning sessions had been held between the bishops of both groups, an agreement to effect a merger had been reached. By April of 1987, sixty-seven priests, eighty-four deacons, and nearly 2,000 believers had been chrismated into the Orthodox Church (Saliba 1987:6). This was the first time in the long history of Orthodoxy that an Evangelical denomination had been converted *en masse*. Gillquist claims (1990:206f) that since the merger, hundreds more have joined the Antiochian Archdiocese and that mission churches have been established in several cities.

The central research question of this paper can be posed in the following manner: Does the EOC represent a traditionalizing movement that attempts to counteract the forces of modernity, in light of various theories which describe the process of modernization and its concomitant effects upon the individual and society? Put differently, do available texts about this group reveal a deep-seated existential quest for rootedness, belongingness, and wholeness in reaction against a church and world which are perceived as fragmented and alienating? Five interrelated root paradigms have been teased out of various EOC texts for the purpose of tracing the reframing which occurred as these individuals progressively espoused a much more traditional Christian world-view and ethos.[1] Since scholarly material about this group is unavailable, the reframing of root paradigms will be monitored and analyzed based

[1] According to Geertz (1973:127), "a people's ethos is the tone, character, and quality of their life, its moral and aesthetic style and mood; it is the underlying attitude toward themselves and their world that life reflects. Their world view is their picture of the way things in sheer actuality are, their concept of nature, of self, of society. It contains their most comprehensive ideas of order." Cf. also Goffman (1986:10) who borrows the term "frame" from Bateson and defines it as a definition of a situation and a principle of organization which helps to govern events—"at least social ones—and our subjective involvement in them." In this article the term "reframing" will be used to express the manner in which one's conscious understanding of root paradigms gets transformed and reshaped as new experiences and world views get encountered.

on accounts rendered by EOC leaders themselves. Thinkers such as Weber, Durkheim, Berger, Bellah, Geertz, Goffman, Turner, and others will be cited in order to provide a theoretical foundation for this analysis. Finally, an attempt will be made to honor Albert Hirschman's warnings (1987:186) about research paradigms which assume to offer clear-cut explanations of social phenomena. The research paradigm chosen for this project may, by necessity, impose specific causal explanations upon the events which occurred, but an effort will be made to avoid laying down excessive constraints which may tend to discount alternative conceivable explanations. Forthcoming assessments are offered with a recognition of the fact that an understanding of human motivations, aspirations, and decision-making processes oftentimes eludes and transcends the paradigms which are devised to study these complex dynamics.

THEORETICAL FOUNDATIONS

Max Weber's notion of rationalization is useful in comprehending the process of individuation experienced by many late 20th-century Americans who have unburdened themselves of various social and communal responsibilities, and in turn, have become more concerned about their individual rights and aspirations. This study will attempt to demonstrate that the reverse was true for the Evangelicals, since they found individualism to be burdensome and traditional communalism to be existentially liberating. Durkheim also analyzed this tendency toward privatization by citing three accompanying tensions experienced by those who oscillate between individual and communal value systems. Such individuals struggle to reconcile freedom and authority, rational choice and tradition, and individual autonomy and social cohesion (cf. Bellah 1973:xviii). Later portions of this article will illustrate the manner in which these tensions were experienced by members of the EOC as they journeyed toward Orthodoxy.

Robert Bellah (1970:66), who mourns the loss of a past he perceived as wholesome and un-fragmented, insists that the modernized mind-set

> ". . . can best be characterized as a new attitude toward the phenomenon of change. Change was seen as something not to be feared but to be welcomed, to be responsibly and intelligently guided. This new attitude toward change implied a new attitude toward authority. The direction of change was not to be decided by reference to any fixed or given authority of the past, but only through reason and discussion, through intelligent inquiry and tentative consensus."

He elaborates upon this prevalent contemporary approach to life when he writes that

> ". . . modernization carries with it a conception of a relatively autonomous individual with a considerable capacity for adaptation to new situations and for innovation. Such an individual has a relatively high degree of self-consciousness and requires a family structure in which his independence and personal dignity will be recognized and where he can relate to others not so much in terms of authority and obedience . . ." (Bellah 1970:159)

These descriptions of the modernized individual and of the tensions that he or she experiences are most helpful in understanding the dynamics underlying the EOC's journey from a very rationalized, privatized, and autonomous form of religiosity to a more communal, traditional, and stable view of faith and church. The five root paradigms extracted from EOC writings will hopefully illustrate the profound reaction to the modernized mind-set expounded by the Evangelicals. The tensions experienced by those who move from a traditional to a modernized world view (as described by Emile Durkheim) are also operative in the case of EOC members who ventured in the opposite direction.

According to Victor Turner, root paradigms are "cultural models in the heads of the main actors" that have reference "to cultural goals, means, ideas, outlooks, currents of thought, and patterns of

belief," held by individuals (Turner 1976:156). They emerge in life crises and "reach down to irreducible life stances of individuals, passing beneath conscious prehension to a fiduciary hold on what they sense to be axiomatic values, matters literally of life or death" (ibid.). Turner also contends that these paradigms "go beyond the cognitive and even the moral to the existential domain, and in so doing become clothed with allusiveness, implicitness, and metaphor" (ibid.). The root paradigms of unity, the New Testament church, home, truth, and freedom; whose existential import will be highlighted later, were all instrumental in guiding the decision-making processes of EOC leaders as they reacted against the modernized nature of Campus Crusade. Those root paradigms, which were operative during the Campus Crusade years of these Evangelicals, were significantly reframed over the course of twenty years as they encountered the Orthodox Church's theology, worship, polity, ethos, and world-view.

THE ROOT PARADIGM OF UNITY

In 1974, Peter Gillquist wrote a book entitled, *Let's Quit Fighting About the Holy Spirit*. This work was addressed to various Evangelical and charismatic leaders who were disputing over the gifts of the Holy Spirit, and was an attempt to effect some kind of unity amidst raging controversy and division (Gillquist 1974:16). Interestingly enough, the book was written at about the time that Gillquist and his colleagues began to research the various facets of the post-apostolic church of which they were previously unaware. Subtle indications of frames within frames, as suggested by Erving Goffman, can be discerned within the text, but such a contention is difficult to confirm since the chronology of the two projects is unknown.

Nonetheless, this book is helpful in revealing an early view of unity held by the author. Gillquist (1974:18) insists that those who believe in Christ already have unity in him and in the Holy Spirit which is poured out upon them. Fuller unity is realized when people love Christ and each other and commit themselves to following

him. He also reminds his readers that "within God's Holy Spirit there is a fantastic variety and creativeness. He passes out a variety of gifts, a variety of ministries, and produces a variety of results" (Gillquist 1974:50). "Knowing of the variety of ministries planned by God makes it easier for us to know oneness with those with whom we disagree" (1974:52). Gillquist (1974:50) proceeds to list a variety of theologians who disagree with each other but whom he greatly admires and considers to be united since they are filled with the same Holy Spirit. Overall, then, his early view of unity extols tolerance of diversity since there is believed to be an underlying unity effected by the Holy Spirit. There is no need for any kind of concrete expression of unity in a particular church structure that is preserved by a carefully appointed assembly of leaders. Spontaneity and individualized beliefs and practices are encouraged so long as Christians realize that they are somehow united by the Holy Spirit.

Quotations drawn from the writings produced after his conversion to Orthodoxy reveal a dramatically changed perspective on this matter. For example, Gillquist (Gillquist and Walker 1987:11) insists that "we have been borne along by the Holy Spirit from being a scattered, independent people to becoming a part of the visible people of God." Robert Webber of Wheaton College (1987:25) echoes this viewpoint, in an editorial written for a periodical that is edited by Gillquist, in the following manner: "I thank you for this symbol of union and for the leadership it provides for the rest of us to turn from our 'lone ranger' view of the Church and admit in a concrete and tangible way that Christ's body is one." Gillquist may not approve of the term "symbol" used in this context; but this quotation, along with numerous other excerpts, clearly portrays a man who was no longer satisfied with a vague feeling or notion of church unity. He is unequivocally denouncing the view of the modernized person described by Bellah, since he no longer values autonomy, innovation, and an open attitude toward change. Unity must be manifest in a concrete form and cannot be effected by embracing commonalities.

A yearning to rediscover and express the New Testament church appears very early in the thinking of the EOC bishops. In the mid 1960s, Gillquist and others were dismayed by the number of students who were reneging on their commitment to Christ. They soon realized that a caring, nurturing environment was necessary in order to insure the spiritual growth of new Christian students. As Bible believers (*sola scriptura*), they predictably canvassed the New Testament for church models that would satisfy their needs. The New Testament house churches were found to be appealing and suitable, but were not accepted by the Campus Crusade leadership as a whole. Hence, the many field workers who favored this approach began to view themselves as reformers who were thwarted in their efforts to manifest the New Testament church (Gillquist 1990:26).

When these ministers established their own house churches after leaving Campus Crusade, the scope of their search for the New Testament church was reframed somewhat. They now sought to determine which denomination was justified in claiming *to be* the New Testament church. In order to investigate this question, it was decided that an attempt would be made to trace the development of the church after A.D. 95 up to the Protestant Reformation, and in turn, espouse practices and beliefs that had been universally believed by the early church. At this point, the overall goal was to be the best 20th-century expression of the early church (Gillquist 1990:37).

As time passed and as the elders learned more about the traditional Orthodox Church, their vision of the New Testament church was continuously reframed as was the object of their desire. They no longer wanted *to be like* the early church, but yearned *to be* the early church and be one with it. As Gillquist puts it:

> "For years we had tended to view the Church in its trek through history as a sort of ranch-style structure, twenty centuries long, the foundation being re-laid in each cen-

> tury to reflect the culture at hand. Now, it seems, we were starting to look at the Church as a structure twenty centuries high, built on the foundation of the apostles and prophets with Christ as the cornerstone." (1990:38)

Gillquist also expresses this reframing when he notes that "we grew less and less comfortable asking, 'Are the Christians in the second and third century in our church?' The issue was more the reverse: are we in theirs?" (1990:38)

In an article on his reasons for converting to Orthodoxy, Father John Bartke (1987:17) reiterates this newly-espoused perspective when he writes that "Orthodoxy is not like the early church, it is the early church!" Moreover, Gillquist (1990:208f) now looked back to the early days of his ministry and concluded that he had the "right Savior" and the "right Bible," but had overlooked the importance of having the right church. Hence, these ministers no longer articulate a tolerant posture *vis à vis* ecclesiastical diversity in America, since they now believe that there was one concrete, historic church founded by Christ and sustained by the Holy Spirit which has withstood the vicissitudes of history and which now exists in its fullness here in North America. It appears that years of searching for the New Testament church and of having attempted to re-institute it with varying levels of success may have contributed to the totalistic world-view now held by these believers.

Father Jon Braun affirms this totalism and exclusivism by presenting his view of the praiseworthy features of the Orthodox ecclesiological approach. He begins an article (1987:21) by insisting that there can be no unity and community in the church without partaking of the body and blood of Christ and that most modern-day churches lose that community when they lose the eucharist. For him, true community must also have strong government unlike the no-government approach which he and his colleagues attempted in the 1960s and early 1970s. "Common to our times is the naive idea that community is based on mutual love and trust" (Braun 1987:21). Here he seems to be rejecting Bellah's description of the modernized person who seeks to relate to oth-

ers, not in terms of authority and obedience, but rather in terms of companionship and emotional participation. Braun (1987:22) stresses the important role played by bishops and synods in preserving unity and community, and he also asserts that worship which has unity in faith, form and content is central to the purpose of community. Robert Conrad (1986:172), in his commentary on *Habits of the Heart,* also emphasizes the role of worship in helping to accomplish cohesion in a fragmented society. Conrad's promotion of worship, however, may very well be of a more tolerant character than that of Braun's.

In attempting to monitor the development and influence of this root paradigm of the New Testament church, certain reframings can be observed. Later writings do not emphasize the New Testament church as a means of making conversions "stick," although they do stress the spiritual nurturance provided by a revived model of the New Testament church and by union with a church that claims to be the continuation of that very early tradition. Moreover, Gillquist no longer views himself as a reformer who attempts to rediscover or revivify the New Testament church, but rather as one who willingly conforms to the present-day manifestation of that community. The goal is no longer to be the best expression of the New Testament church but to become united with that same church. It is interesting to observe that his latest manuscript (1990) contains very little critical discussion of early church schisms or divergences in practice, custom, or structure. Even though early struggles are mentioned in a cursory manner, he and his colleagues adhere to a highly idealized and romanticized view of the early church. Difficulties and problems may receive very brief documentation, but their implications in regard to church unity are not dwelt upon. Instead, the perceived wholeness and pristine unity of the early church are lauded as realities that are still manifested and provided by the Orthodox Church.

It is also interesting and rather ironic to note that in order to accomplish this intensely desired union with the New Testament church, a sequence of individualistic-type breaks from other Evangelical groups had to be made. This process of differentiation

involved a consciously individualized attempt to renounce existing ecclesiologies and to search for the true church while facing a great deal of criticism and self-imposed isolation. This criticism came from those who were once considered members of the same body of Christ in and through the same Holy Spirit even though they fell into disparate theological camps. Gillquist's view of Evangelical groups and churches with which he was formerly affiliated is succinctly expressed in the following excerpt:

> "Evangelicalism is correct as far as it goes, but there is a fullness of worship, of community, of faith, of the presence of Christ yet to be discovered by them. Our job is to adorn with Orthodox fullness of faith the basic foundation which is already there." (1984:30f)

Hence, it appears that even though Gillquist's view of the church was dramatically reshaped as a consequence of his study of early patristic texts, there does seem to be somewhat of an overlapping of new and old viewpoints. In terms of Erving Goffman's model some old frames may have been shattered, but one could also argue that new frames have been created within already-existing ones.

THE ROOT PARADIGM OF HOME

This root paradigm is closely related to those of unity and the New Testament church, but is distinguished because of particular renewed and altered yearnings and longings which it expresses. Toward the beginning of their quest for the New Testament church, the Evangelicals viewed themselves as reformers who were called to draw upon the "pollen" of the ancient church in order to plant new churches in America (Gillquist and Walker 1987:6). The scriptural pericope which guided and inspired their early vision was Is 58:12: "These from among you shall build the old waste places; you shall raise up the foundations of many generations;

and you shall be called the Repairer of the Breach, the restorer of streets to dwell in."

This vision becomes transformed later on when the EOC no longer views itself as a reform agency but as a band of orphans who have finally found their true home. The last verse of the Old Testament, Mal 4:6, becomes the new descriptive and prescriptive principle, since God, "will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse" (cf. Gillquist 1990:207). Gillquist and his flock now view themselves as pilgrims who have been reunited with their ancient ancestors and with the church which they helped to establish. The EOC now considers itself as the "children" who have turned to their "fathers" and who have been reunited with them. They exhort others to follow their example since the "people of God share a common hunger to find the founders of their faith, the Church that Jesus Christ established through His Apostles and the Fathers of the Church" (Gillquist 1990:207f).

This desire to be home has developed and has been expressed in other ways as well. In the late 1960s, many of the former Campus Crusade directors considered themselves to be a disconnected arm of the New Testament church. Soon afterwards, Gillquist was to express a more developed statement about his need for a stable home. He insisted upon the importance of church by identifying it with the mother that we all need. The church for him at that time was the bride of Christ and the wife of the lamb. Moreover, he exclaimed: "It is the church! We corporately are that mother. We, as brothers and sisters in the Lord Jesus, are the ones with the shoulder to cry on when somebody hurts. We are that soft, warm body which believers need, which I need, when I really hurt" (Gillquist 1974:126f). The church is therefore a mother whose members are called upon to console and comfort one another in times of distress. At this point in time, Gillquist (1974:126) did not consider an earthly father figure to be of great importance since he believed "God the Father" to provide "great assurance" to believers.

His vision of the church as a loving home also gets transformed and nuanced over the course of time. After relating a lengthy analogy of an adopted woman who eventually finds her biological parents, Gillquist concludes that

> ". . . if your are anything like me, or anything like Polly Brown, you, too, are on a search for your spiritual family . . . Now as we say, it's a little older and perhaps even a little wiser. But it's the same Church. For it has kept the traditions of its Founder, and His Apostles intact." (1990:87)

The emphasis here is upon a home that has maintained the teachings and values of Christ and not so much upon a nurturing environment. An emphasis upon a loving family does get expounded elsewhere, however, when Gillquist describes Metropolitan Philip Saliba of the Antiochian Orthodox Archdiocese as a warm, compassionate father figure. Gillquist is also careful to accentuate Saliba's words of welcome to the group: "Welcome home." These words appear in several periodical articles and article titles. In one excerpt, Saliba (1987:8) assures the EOC that "after several years of a difficult journey, you have reached the promised land."

This yearning to be home also expresses itself in the context of numerous statements about the superiority of Orthodox worship's other-worldly dimension. The Evangelicals came to believe that the Divine Liturgy with its awesome, heavenly character makes God more present to them. They, therefore, view themselves as having been reunited with their "heavenly Father" as well as with "Mother church" and the ancient believers of the faith, or the communion of saints. Gillquist (1990:102) eventually concludes that Protestant churches offer "bargain basement worship" that resembles a "Christian Lawrence Welk Show" because of the solos and trumpets that are employed. He contends that this worship places too much emphasis on pleasing or entertaining the individual and not enough on worshipping the trinity.

Orthodox worship is viewed as being consistent with the heavenly worship depicted in Is 6, Rev 4, Heb 8:5, and Heb 9:23. For Gillquist (1990:102-104), home is where "God the Father" is manifested in fullness. Father John Bartke echoes this transformed vision of the church as home when he notes that

> "For me, as for so many others, Orthodoxy is the fullness of the Church, the completion of the Christian faith. Only through its life and practice can we experience all the fullness of God: Father, Son, and Holy Spirit. Having seen this, I have come home. I can be nowhere else." (1987:17)

Robert Conrad (1986:172) also suggests that for a sense of community to be established, there needs to be a "community of memory" with "practices of commitment" that provide people with a sense of relatedness to each other and to the larger whole. The Evangelicals would certainly agree that the mnemonic character of Orthodox worship, with its commemoration of numerous saints and martyrs, is indispensable and most appealing given their previous sense of homelessness, uprootedness, and fragmentation.

Available materials do not provide direct clues as to the causes of this yearning to be home. Gillquist and others make no reference to having been members of dysfunctional families, who may thereby have needed a stable mother figure or father figure. Gillquist's manuscript (1990) and some of his earlier writings, however, do express a frustration with societal and ecclesiastical fragmentation and uprootedness. Early ambitions toward creating a wholesome, stable, nurturing church which would counteract these frustrations became transformed into seeking union with the one church that was believed to be the true home established by Christ for all Christians. Hence, a kind of totalistic exclusivism became the only acceptable resolution for a group whose search for a home had been long and arduous.

It is interesting to compare Robert Bellah's antithetical response to the fragmentation which he also abhorred in American society.

Bellah resolved that his search for wholeness had to be conducted without totalism. The self-critical and self-revising features of the existing church needed to be reclaimed and espoused. "Wholeness was not to be obtained though exclusion but through a multi-layered inclusion" (Bellah 1970:xix). He does not desire to go home or to find a home for himself, but rather to attain liberation through the exercise of his freedom of the imagination and through his ability to live in many realities at once. For Bellah,

> ". . . the deepest truth I have discovered is that if one accepts the loss, if one gives up clinging to what is irretrievably gone, then the nothing which is left is not barren but enormously fruitful. Everything that one has lost comes flooding back again out of the darkness, and one's relation to it is new—free and un-clinging. But the richness of the nothing contains far more, it is the all possible, it is the spring of freedom. In that sense the faith of loss is closer to joy than to despair." (1970:xxf)

Such a posture of inclusivity and tolerance was simply not acceptable to the Evangelicals when they had become resolutely convinced that their one and only earthly home was the Orthodox Church.

THE ROOT PARADIGM OF TRUTH

This root paradigm also underwent considerable reframing over the course of twenty years. In the late 1960s and early 1970s, the Evangelicals espoused a highly individualized approach toward truth claims. Each Christian was free to interpret his or her Bible and derive truth as long as the methodology was fairly responsible and faithful to the basic tenets of Christianity. For instance, in addressing the issue of whether to believe a prophecy, Gillquist (1974:77) had emphasized three criteria: the prophecy had to come true, be evaluated by the standards of Scripture, and be consistent with the internal witness and discernment of the Holy

Spirit. No mention is made of appealing to church authorities, teaching, or writings about the subject. Each individual is potentially capable of determining the truth in such instances. In a similar vein, Gillquist had celebrated the diversity of theological persuasions manifest in America. He once announced: "For so long I have had 'tunnel vision,' being one in the Holy Spirit only with those Christians upholding my own doctrinal traditions. This is the first time that I have really made myself vulnerable to people whose gifts are that much different from my own" (1974:93). Hence, he exhibited tendencies of an earlier individualistic exclusivism in regard to truth which later became more open-minded, yet which were still individualistic.

In later writings, he reflects upon his earlier viewpoints in a highly critical manner, since they are now construed as having been too cerebral and too privatized. The "lone-ranger" approach of each Christian basing his or her authority upon their personal understanding of the Bible was no longer acceptable. Gillquist (1990:57) also expresses that he and his colleagues, "were tired of novelty and innovation, we yearned for the fullness of truth." Another former Evangelical, Dick Ballew, remarked that he was "sick and tired of chasing every new spiritual emphasis that blows through town" (cf. Gillquist 1990:36). Truth, therefore, was no longer something to be derived from the scriptures through personal prayer and study, but rather something to be accepted as preserved by the historic church.

Numerous other reframings can be cited in this context. Whereas truth was previously negotiable and could be altered to appeal to a given people group, it now did not need to be proven and never should be changed in order to become culturally acceptable (Gillquist 1984:31). An earlier tolerance for differing beliefs was unequivocally denounced as preposterous. Braun (1987:22) argues that

> ". . . the 'in thing' in much of American religious life these days is broad, liberal tolerance of differing beliefs . . . Can you imagine a nation with two or three consti-

> tutions and several philosophically widely diverse, yet authoritative supreme courts? Preposterous! Yet many in Christendom idealize such an approach to the church . . ."

Gillquist (Gillquist and Walker 1987:7) echoes this affirmation by noting that he used to believe that tradition, creeds, and councils were dangerous additions to the "pure and simple faith of the Bible." Now he is thankful that the ancient church never adopted "the modern rationalistic idea that anyone and everyone is qualified to interpret Scripture" (1987:8).

Other dramatic shifts need to be presented. Earlier Evangelical ideals express the fact the Bible was the sole and final arbiter of truth. The scriptures, in fact, were the yardstick by which various Orthodox truth claims were measured during the years when Orthodox teachings were being researched by the EOC. A fundamental shift in emphasis occurred, however, when the EOC resolved to espouse early Christian doctrines and practices if they were found to be "universally" accepted by the post-apostolic church, even if these beliefs conflicted with their current ideals (Gillquist 1990:38). Hence, Tradition[2] became the final arbiter of truth so long as it could be reconciled with Scripture. As time went on, the Evangelicals began to accept more fully the notion that Scripture was the most significant portion of the Tradition, and hence an aspect of an ongoing Tradition.

A more advanced development can be discerned when the church is finally believed to be the "guardian of the truth and the only proper interpreter of the Bible" (Gillquist 1990:88). The church is now construed as the enforcer, interpreter, and even the author of the Bible (cf. Gillquist 1990:89). Hence, truth claims are no longer derived from personalized interpretations of the scriptures. They can only be obtained by accepting that which the apostles wrote in Scripture and the testimony of authors of patristic texts, as well as espousing that which church councils and synods

[2] The capitalization of "Tradition" reflects the Orthodox understanding of an analogy to "Scripture."

have preserved, defined, and interpreted. Another way of expressing the reframing which has occurred is to observe that a formerly anti-Roman Catholic bias has become a pro-church emphasis (cf. Gillquist and Walker 1987:9). The historic church is now construed as the guardian of truths that can be claimed for one's own simply by accepting them. Privatized rationalism is no longer condoned as a source of truth because Christ and the Holy Spirit are believed to be the sources and preservers of the truths proclaimed by the church.

This newly-acquired view of truth facilitated a lengthy process by which uniquely Orthodox truths were embraced. For instance, after much inner struggle, EOC members were able to accept a highly liturgical style of worship. Gillquist (1990:45f) explains that this transition was eased, however, by the recognition of the fact that their formerly 'spontaneous' worship had become rather rigid and formalized anyway. Bishops and councils were eventually accepted since references to them were found in the Book of Acts and since many of their former churches did have authority figures and councils that simply were not referred to as bishops and synods (Gillquist 1990:51f). Over the course of time, the Eucharist, the veneration of Mary as *Theotokos*, the use of incense in worship, and the term "Father" in reference to priests all became significant components of their ministries. Gillquist (1990:100) expresses the reframing which has occurred when he states that "in the worship of God through the time-proven liturgy of the Church . . . so many of the passages of the Bible I never underlined have come to life." Vestiges of the old frames can still be discerned, perhaps, by the fact that the word liturgy is written with a lower-case "l" while the word Bible is capitalized.

Overall, fundamental alterations are evident, not only in the manner in which truth is believed to be obtained and preserved, but also in the practical manner in which these truths get expressed in worship and polity. The radical differences between the Evangelical and Orthodox world-views, and the intense struggles endured by those who embarked upon this transformative venture are also evident. However, one could perhaps argue that

an affinity exists between these two mind-sets and their understanding of truth, and that this affinity facilitated the resultant reframing process. Both Evangelicals and Orthodox adhere to a totalistic understanding of truth. Truth for both groups is revealed and inspired by God, should never be diluted by external influences, nor relativized by a plurality of perceptions, and should be embraced totalistically. With these basic commonalities undergirding both traditions, it becomes clearer as to how the Evangelicals were able to alter their world-view. They were renouncing one type of absolutism and embracing another. The acceptance of unfamiliar conceptions and expressions of truth may have been difficult at certain junctures of their odyssey, but an underlying conviction that there was one absolute Christian truth served to expedite the transitional process. This kind of explanation may only partially explicate the operative dynamics of this process. Other theories which identify other features of these traditions may be able to propose equally tenable, and perhaps contradictory, conjectures as to why this conversion experience was capable of occurring.

THE ROOT PARADIGM OF FREEDOM

The ideal of freedom eventually articulated by the EOC is strikingly different from previously held notions, and is perhaps difficult for many contemporary Americans to comprehend and accept. As already mentioned, Gillquist later rejected what he called the "lone ranger" approach to Christian authority. He quotes one pastor who said, "I simply got tired of operating on my own authority" (1984:32). Gillquist (Gillquist and Walker 1987:5) also notes that "working on our own was frustrating; and we sensed a need for mutual support and accountability." He later (Gillquist 1990:56) expanded this notion of mutual accountability to include and stress an accountability to "godly" bishops and to official church doctrines and practices.

Statements made in his book addressed to those who were fighting over the Holy Spirit (1974) reveal a nascent belief that the free-

dom which accompanies individualism may not be highly desirable. For instance, he chastised those who preferred small groups over large churches because they believed themselves to have more "freedom" in the smaller groups. Gillquist (1974:125f) cited this example in order to affirm the value which he placed upon commitment and order in church polity. In the same book, he also insists that "if we could see the combination of the fire of the young and the stability of the old in operation at this precise point in history, the church would be a real force for principalities and powers to reckon with" (1974:123).

These precursory statements against too much individual freedom reveal the foundation of later views which illustrate the manner in which "freedom" has been redefined. In an article in *Christianity Today*, Nassif (1987:40), quoting Gillquist, emphasizes that "we're delighted that our days of independence are over and we are entering into an accountability to Christ through the historic church." In his own periodical he reiterates that "in a day when American Christianity is victimized by rationalism on the one hand, and an attitude of spiritual independence on the other, what an opportunity is ours to beckon men and women back home to the fullness of the faith established by our Lord Jesus Christ" (1987:15).

Max Weber's understanding of the unburdening which occurs as individuals differentiate themselves from societal matrices, and Emerson's insistence upon self-reliance are certainly not condoned in Gillquist's understanding of freedom. Privatization is burdensome, debilitating, frustrating, and lonesome, according to the Evangelicals; whereas commitment to the home life of the historic church is liberating and wholesome. In other words, one must renounce personal aspirations toward freedom and self-created independence in order to be truly free and liberated. In this regard, reference is being made to a kind of existential or spiritual freedom.

The term freedom also has other nuances for the former Evangelicals. For instance, during their Campus Crusade period, Gillquist (1990:26) sensed a lack of freedom since he wanted to do

"everything they did in the First Century." Now he considers himself as more free because he can participate in the liturgical, sacramental, and administrative dimensions of the church which were eschewed by Campus Crusade. This functional definition of freedom is also utilized by a few EOC bishops to justify their decision not to merge with the Antiochian Orthodox Church. These bishops believed that they would be 'swallowed up' by the Antiochians and would perhaps be restricted in terms of their activities (cf. Gillquist 1990:185). Hence, the former EOC members held conflicting viewpoints about whether freedom, in fact, would be attained through union with Orthodoxy. Different usages of the term freedom, therefore, need to be discerned in order to understand the kind of freedom which Gillquist and his followers sought attained.

David Riesman (1954:18) observes that some intellectuals, "have an obsessive feeling that disorder in itself is a terrible thing." He adds that these same thinkers, "favor a class or national consciousness that seeks to submerge individual self interest." It appears that these statements coincide with the kind of reaction to modernity expressed by Gillquist (1990) who redefines freedom to include elements such as submission to authority, communitarianism, and stability. These values are ignored by many modern individualists. Riesman also sympathizes with those individualists who react against oppressive structures and institutions. It appears that Gillquist also manifested these same characteristics when he left Campus Crusade because of a clash in philosophical ideals. He experimented with a form of sectarian individualism when he instituted his own house church, became disenchanted, and then committed himself to another entity whose ideals and goals were believed to be more wholesome, liberating, and yet stable.

THE THERAPEUTIC CONSEQUENCES OF THIS CONVERSION EXPERIENCE

A perusal of various texts drafted by the former Evangelicals reveals a profound existentialist undercurrent. All five root paradigms discussed in this article are grounded in deep-seated needs

and desires experienced by individuals whose sense of purpose in life and whose world-view were severely shaken by the instability and perceived chaos which permeated their modernized *Sitz im Leben.* They desperately yearned for the kind of existential well-being described by Blaike and Kelsen (cf. Capps 1985:239) as involving "a sense of meaning and purpose, a secure and stable identity, and a feeling of belonging. For existential well-being, individuals need to know what to do and why, who they are, and where they belong." Donald Capps (ibid.) adds that psychological and spiritual well-being are sub-types of existential well-being. The root paradigms of unity, the New Testament church, home, truth, and freedom were deeply ingrained within the consciousness of the EOC members; and they were instrumental in guiding these believers toward the kind of existential wholeness prescribed by Blaike and Kelsen.

This quest for wholeness was not facile for the Evangelicals since a considerable amount of reframing was necessary as new information and world-views were appropriated into existing frames of reference. In the terms of Clifford Geertz (1973:319), this odyssey manifested "a twisting, spasmodic, unmethodical movement which turns as often toward repossessing the emotions of the past as disowning them."

In addition, a considerable amount of healing has been claimed by the former Evangelicals. Jon Braun (1989) shared his former state of being with a great deal of emotion during a casual conversation in the following manner: 'My stomach could not take the constant changing of beliefs within the Protestant world. I felt like the ground was always moving underneath my feet. I got frustrated with it all.' Metropolitan Philip Saliba (1986:6) recounts an emotion-filled plea uttered by Bishop Gordon Walker of the EOC: "Bishop Gordon Walker of Tennessee, broke down and with tears in his eyes, said to us, 'brothers we have been knocking on Orthodox doors for ten years, but to no avail. Now we have come to your doorsteps, seeking the holy, Catholic, and Apostolic Faith; if you do not accept us, where do we go from here?' "

The kind of therapy accomplished by this journey is also revealed by the manner in which the term "comfort" is employed in various contexts by EOC writers. Gillquist (Gillquist and Walker 1987:8) states that "once we began to pray and worship liturgically we found a whole new dimension to the Christian life. There is something tremendously **comforting** and enriching when one regularly uses prayers and worship that have been used by the faithful in some instances for over 3,000 years." Also, "Icons add depth and dimension to the doctrine of the Communion of the Saints. This has been perhaps one of the most blessed and **comforting** of Orthodox doctrines for us" (Gillquist and Walker 1987:9). In regard to truth, he insists that "once one has tasted these blessed truths and the comfort they bring, he loses his fear of them and begins to see why so many have fought and died for them throughout church history" (Gillquist and Walker 1987:11). And finally, that

> ". . . as a priest myself, I find a personal zone of **comfort** in calling an older fellow-priest 'Father' for I really view him as such. In the parish itself the title is a warm and intimate line of demarcation that distinguishes (not separates) those in the body of Christ called to lead and give care." (Gillquist 1990:120)

CONCLUDING REMARKS

Numerous statements cited in this article reveal an intense, concerted anti-modernist movement orchestrated by the EOC. Gillquist and his colleagues reacted against the ideals of modernity described by various sociologists and anthropologists and mobilized a counter movement which eventually led them to the traditional Orthodox Church. In an early writing, Gillquist (1974:23) intimated that he used to "assault" God in prayer so that he would be alive to see a "real revival." He "just wanted to be around when God did something big and powerful." It appears that the unprecedented pilgrimage of his flock to Orthodoxy and the concomitant

therapeutic benefits conferred upon them in the midst of modernized fragmentation qualify as "something big and powerful."

This article has only posited partial answers as to why Orthodox Christianity was finally embraced as the remedy to the existential turmoil experienced by members of the EOC. Gillquist provides his own response to this question in the following quotation which touches upon many of the alienating effects of modernity and the parallel root paradigms analyzed in this article.

> "Today much of Christendom is shattered. Large numbers of confessing Christians have left the faith in one degree or other. Believers are orphaned and isolated from their roots. As tragic as this is, remember that God uses even the wrath of men to praise him. For out of this apostasy comes a hunger for the fullness of the New Testament faith, for new life in Christ, for the worship of the Holy Trinity, for the Church itself . . . I believe that in these days, the Holy Spirit is issuing a clarion call to the people of God: Children come home to the faith of your fathers, to your roots in Christendom, to the green pastures and still waters of a Church that has stood the test of time. We had the right Savior, though we've come to know Him better, together with the Father and the Holy Spirit. We had the right Bible, and have come to know it better. But we had overlooked that enormous missing factor: the right Church. The Spirit and the Bride have beckoned us, and we have gladly come.
>
> This is the Treasure we have found. And we dare not hide it." (1990:207f)

An assessment of this and many other excerpts taken from EOC writings suggests some plausible explanations which account for the EOC's unprecedented odyssey to Orthodoxy. First, it appears that this venture was initiated and propelled by attempts to counteract the debilitating characteristics and effects of a modernized society and church. Orthodoxy, which in many respects, has been

least affected by the forces of modernity, may have been perceived as an appealing church and truth system to be embraced. Secondly, both Orthodoxy and Evangelicalism are characterized by an underlying totalistic mind-set toward truth which, in turn, may have facilitated the transition from one world-view to another, even though the content of these two traditions is strikingly discontinuous in certain respects. Finally, Gillquist contends that portions of the scriptures which he had not "underlined" before his investigation of Orthodoxy had now come to life for him. Therefore, perhaps one could also conclude that the Evangelicals stumbled upon an exposition of Christian life, faith, and doctrine, which was stimulating, appealing, fulfilling, transformative, meaningful, and truthful for them.

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Odyssey to Orthodoxy:
Antidote to Individualism?

SUSAN J. DUNLAP

George Liacopulos' description of modernity (1990) falls along the lines of Robert Bellah's *Habits of the Heart* (1985). The critique is that we are becoming a nation of atomistic individuals, we have diminished capacities for making commitments to corporate entities, we shun structures of accountability, we are less and less capable of envisioning the common good, and even less capable of working for it. In response to these perils of modernity, Liacopulos (1990:9) argues, the former Campus Crusade leaders turned from "rationalized, privatized, and autonomous" Evangelicalism to the "communal, traditional, and stable" Orthodox Church. This evolution is traced by noting the changes in five root paradigms: unity, the New Testament church, freedom, truth, home. Liacopulos concludes that this has a therapeutic effect, one that addresses and heals the fragmentation and existential yearning for wholeness brought on by modern times.

I believe that Liacopulos is correct in his claim that the actions of the former Evangelicals are related to the hyper-individualism of these times. However, I will argue that the choice for Orthodoxy is an extension of individualism, not an antidote. Ultimately their choice is self-serving, self-securing, and self-aggrandizing. I want to make it clear that I am not offering a critique of Orthodoxy or making judgments about its viability or faithfulness or legitimacy as a church of Jesus Christ. I am critiquing the motivation, the reasons offered, for choosing Orthodoxy.

The first evidence of the individualistic nature of the former Evangelical group[1] is in their relationship to the New Testament church. Gillquist claimed to defer to the authority of the external, scriptural standard of what the church should be. However, the diverse and embryonic nature of early Christianity does not lend itself to an objective, universally-shared picture of its true character. It is not a new argument that any claims we make about the New Testament church involve choices about "which church" and "whose interpretation." Therefore, we can only conclude that Gillquist's choice of the Orthodox Church as "the right church" is based on the authority of his particular construal of the New Testament church, not on the authority of any external standard to which he deferred. This is not in itself an objectionable act in service to individualism. However, he moves from claiming to know what the New Testament church looked like to claiming that he and his associates had become the New Testament church upon their merger with Orthodoxy. So Gillquist painted the authoritative picture of the true church, then merged with it. Upon uniting with the Orthodox Church, Gillquist makes no claims of deferral to the authority of Scripture or any other critical apparatus, because now he is the authority, he is the New Testament church itself. This act of setting up himself and his group as the definitive authority is in service to the individualism of our age.

Let me nevertheless offer some positive remarks. The former Evangelicals show a great deal of initiative, decision-making power, and agency in their twenty-year quest. They make a series of breaks institutionally, theologically, and epistemologically. They create new structures, choose new leaders, endure the struggle involved in various reframings of root paradigms, trying all the while to respond to what they see as the problem in the current situation: beginning with the problem of "making conversions stick." Though I would disagree with their understanding of the problems and their theological responses, it seems to me they were living as Christians have always lived: journeying through history, consulting scripture and tradition, showing the authority to make

[1] henceforth referred to by the name of their chief spokesperson: Peter Gillquist

responsible decisions about what faithfulness looks like in this particular time.

However, when they choose Orthodoxy, they appear to be relinquishing their responsibility and agency. Not that Orthodoxy requires this, but they interpret the choice as the welcomed giving-up of independence and autonomy to the church hierarchy. It has the feel of choosing to give up adulthood with all its freedom and responsibility. A very telling illustration of this move toward dependent, self-serving childhood is in the change of definitive scripture verses. They begin with Isaiah 58:12: "These from among you shall build the old waste places; you shall raise up the foundations of many generations; and you shall be called the Repairer of the Breach, the Restorer of streets to dwell in." Then they move to Malachi 4:6: "[God] will turn the hearts of the fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse." Liacopulos (1990:16) sees the change in self-perception as a move from "reform agency" to "a band of orphans who have finally found their true home." They change from "healing agent" to "child of the fathers." Rather than live as adults in the exigencies of the present situation, in all the freedom and terror that suggests, making choices in prayer and fear and trembling about the particular form that faithfulness takes in our age, the former Evangelicals seek to live as children, released from responsibility, required only to accept the authority of the fathers.

In her discussion of theological categories appropriate for our time, Sallie McFague issues a call to " 'put away childish things' and grow up" and suggests developing "the ability to endure absence, uncertainty, relativity, and to hold at bay the desire for closure, coherence, identity, totality" (1987:25f). It is precisely uncertainty and partiality that are unacceptable to Gillquist et al., and they choose instead to meet their childish needs for closure and certainty. Again, they act on the basis of meeting their individual needs.

The third move toward individualism is in their lack of a vision of the common good. Liacopulos suggests that the choice for Orthodoxy addresses this modern pitfall by offering life in com-

munity which calls for living with a sense of the common good. However, during the twenty-year search, the vision of the common good was limited to "what is good for me, my family, and those like me." The common good did not embrace the well-being of our town, nation, or globe. Because Orthodoxy was seen as offering a sense of belonging, community, home for them, satisfying their need for comfort, they saw it as the correct choice. Engagement in mission, evangelism, social justice advocacy, feeding the hungry, or any form of outreach at all, was never mentioned as a criterion for choosing "the right church." Again this is not a claim that the Orthodox Church is not engaged in outreach or that it does not have a vision of the common good beyond itself. These qualities were not presented as reasons for choosing Orthodoxy. The driving force behind the quest was to serve and secure the self.

At this point I turn to a psychological interpretation. It is hard to avoid observing in this group many characteristics of a narcissistic personality. The desire to merge with mother church, the idealized father in the form of God the father, the shunning of pluralism for the sake of unity, i.e., the need to be surrounded by like-minded people to serve as mirrors of self, the grandiose claims not only to know the true picture of the New Testament church, but actually to be the New Testament church, the yearning, desire, pleading, desperation to be accepted by the Orthodox Church, the complete absence of concern for anyone's needs but their own, a meticulous perfectionism, a need for control and structure—all of these characteristics fit neatly into clinical descriptions of narcissism. I fear the phenomenon we have seen in the exodus of the Campus Crusade leaders to the Antiochian Orthodox Church is a sign of the narcissism of our times, not a sign of hope. It seems to be the playing out of a narcissistic pathology, not an indication that creative community-building solutions are emerging. What appears to be a move away from individualism toward life in accountability and community may in fact be an extension of individualism into narcissism, a narcissism that has found some relief in the merging, mirroring, and self-securing possible in a highly structured, hierarchical, homogeneous group. Again, this is not at

all a suggestion of narcissistic qualities of the Orthodox Church. I only comment on the rationale given for choosing it.

Finally, it must be asked, whose needs are met, which selves are served and secured? The first seventy who met were men, the first seven elders chosen were men.[2] They chose to move toward Orthodox worship and structure. The bishops elected were men. They negotiated the merger with the Orthodox Church. All the critical decisions named in the article were made by men. When the paradigms of gender and power are examined, the choice of the Orthodox Church, which does not ordain women, secures men in positions of power, serves their needs to be in control. We do not know what the needs, interests, opinions, aspirations, and desires of the women are. The article did not mention a single woman as participant in the process or as a reference. The women are invisible. This is undoubtedly not a fault of the article, but is an indication of the reality that women neither participated in shaping the process nor in reflecting on it in the form of books and articles. The only female presence in the paper was in the form of *Theotokos,* which means God-bearer, or the one whose identity lies in being bearer of the only Son of the Father, and in the form of Mother church, which is defined, represented, and administered by male theologians, priests, and bishops. It appears that the female is present only insofar as it is coopted in service of male power. So I close with a question: whose individualism is served and whose narcissism is secured?

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The Importance of a Viable Theology for Religious Movements in North America

DON SCHWEITZER

I want to begin by thanking George Liacopulos for a very well written article on a fascinating subject. His article has two goals. First he seeks to identify the root paradigms by which the Evangelical Orthodox understood themselves and to trace how these changed with time. According to Liacopulos, a group of Evangelical Christians led by Peter Gillquist and others, in their study of church history discovered something new to them, the Orthodox Church, which they found attractive. They eventually renounced the modern religious life and views they once held in favor of seeking affiliation with the Orthodox Church, which they embraced totally (Liacopulos 1990:13).

Secondly, on the basis of this analysis, Liacopulos seeks to argue a thesis, that this change of paradigms and move to a "more communal, traditional, and stable view of faith and church" (1990:3) represents a reaction against the ideals of modernity (1990:27).

One of the intriguing aspects of Liacopulos' article is that it deals with actual history. These people really went out and did this. Such an embracement of Estern Orthodoxy by North American Evangelicals seems to be stranger than any fiction one could dream up. This unexpected pilgrimage has the air of what J. B. Metz (1984) might call a radical "non-contemporaneity" about it. But is it a productive non-contemporaneity, in relation to current social evils and crisis?

I would like to respond to Liacopulos' article by asking: (a) at what point does something like Liacopulos' thesis that this move to a more structured form of religious life represents a reaction to modernity, become necessary; (b) could the changes that the group comprised of Gillquist and friends went through be seen another way, and (c) was this a productive response to the challenge of modernity?

I

At what point does Liacopulos' thesis become necessary, namely that the pilgrimage of Gillquist and friends to affiliation with the Eastern Orthodox Church represents a reaction to modernity, that they renounced one absolutism in favor of another, which they found new and attractive? Could we not also view the evolution of the group towards increased structure, organization and authority as representing a typical pattern of development in which the charismatic aspects of an emerging religious movement are gradually replaced by, and subordinated to, institutional structures and authority? This pattern of development in religious movements is quite common, as exemplified by the history of the early church recorded in the New Testament. So far, then, the development of a more stable and communal form of religious life does not necessarily represent a reaction to modernity or anything else. It can be seen more simply as exemplifying a pattern of development common to emerging religious groups and movements.

One can trace this pattern in the history of another contemporary religious movement, that of the International L'Arche Federation which developed out of a number of loosely connected individual L'Arche communities. The first L'Arche community began in Trosly, France, with Jean Vanier entering into a religiously based community with two mentally handicapped people. The little community grew. Others came, many of whom later left to found similar communities elsewhere. In this way, a loosely linked network of L'Arche communities, something of a religious move-

ment, developed. After some time, the need was perceived for a greater degree of inter-communication, organization and established authority amongst the scattered communities. In response to this felt need, the existing organization was developed. So a loosely connected network of individual L'Arche communities became an international religious federation. Now, new communities that wish to belong to this organization must be prepared to undergo a period of observation and conform to established standards. The point to be emphasized is that if new communities want to identify with the L'Arche federation, they must accept its authority. Conversely, the discernible identity of individual L'Arche communities confers upon the parent federation a certain authority. This inter-relationship between the distinctive social identity and the authority of the parent institution is important, I think, for understanding the nature of the tremendous change experienced by Gillquist and friends as they journeyed towards Orthodoxy.

To this point there seem to be certain clear parallels between the history of the L'Arche communities and the experiences of Gillquist and friends. Clearly, a social identity and group structure based on charismatic leadership alone is difficult to sustain. It lasts only as long as the charismatic power remains visibly present and impressive. For this reason, new religious movements seek more permanent structures, including offices and hierarchies of authority that are supposed to embody the authority of the formative, yet ephemeral charismatic power. This was the case with both the L'Arche communities and with Gillquist and friends.

But why did Gillquist and friends choose affiliation with the Orthodox Church, an affiliation that necessitated fairly drastic changes in their beliefs and patterns of worship? It is at this point that I think something like Liacopulos' thesis becomes necessary. These radical changes indicate that more was involved than the typical institutionalizing of an emerging religious movement. But what precisely was this "more"?

One clue may lie in how the inter-relationship between identity and authority, mentioned earlier, was played out in this case. The

authority of the Eastern Orthodox Church was initially difficult for the group to accept (Liacopulos 1990:22.26), because it involved significant changes in their deeply rooted convictions (1990:14.21-23). However, their desire for the perceived authority in Orthodoxy eventually prevailed. From metaphors such as "orphans" etc., by which they came to view themselves (1990:15), it seems clear that Gillquist and friends felt the need of a tangible social identity.

Members of the group offer two different rationales to explain this desire to become affiliated with the Eastern Orthodox Church. One is a theological argument that the Orthodox Church represents the living form of the "true" New Testament church. Even on the basis of Gillquist and friends' own theological presuppositions, this argument carries no weight. As Liacopulos (1990:14) notes, it simply glosses over too much contradictory history. The study of early church history that the group undertook was important, though. It was through this that the group discovered Eastern Orthodoxy, something that, as Liacopulos notes, was new to them, and which they found rather exotic and attractive. But why did it attract them? Would it have done so earlier, when they were members of Campus Crusade, Young Life, etc., and confident in their ministries? Most likely it would not. It was only following the realization of the failure of new conversions to "stick" and campus life to "improve" that their confidence was shaken, to the point that they began to look for something else. This seems to have been what triggered the whole movement towards eventually becoming Orthodox.

But this search still doesn't explain how they came to accept Orthodoxy and all that it entails in terms of their beliefs and patterns of worship. No doubt the "newness" and durability of Orthodoxy had something to do with its attraction to them, as Liacopulos points out. But why were they looking for something, and willing to accept something so different from their perceived need? Interesting here is the "therapeutic" argument, by which the acceptance of the identity and authority of Eastern Orthodoxy (Liacopulos 1990:25) provided immediate relief from the ongoing uncertainties, stresses and strains that the "acids of modernity" (Lindbeck

1984:127) were producing amongst the members. As George Lindbeck notes (1984:126), the "rationalization, pluralism and mobility of modern life" tends to wear down and gradually neutralize religious groups like that of Gillquist and friends. However, the overabundance of information to which most North Americans are exposed through the mass media tends to simultaneously give rise to a "hunger for structure" (Welker 1986:26f). Modern society thus tends to at once break down distinctive religious communities and traditions, while at the same time creating a need for the sort of structure which these traditions and communities provide. Thus, when this combined strain of modernity got to be too much, Gillquist and friends gladly found relief in the identity of Eastern Orthodoxy. Most of their group was willing to accept the authority of the Antioch Orthodox Church and the resulting changes in their community life in return for the security of identity and structure it afforded.

Why is it though that L'Arche communities have been able to forge and maintain their own identity, without being assimilated by a larger group? The answer may lie partly in the fact that L'Arche communities are empowered by a spirituality, sense of identity and mission deeply rooted in the Christian tradition that is powerfully and clearly articulated in the writings of Jean Vanier and others. Their sense of identity is to a certain degree a product of that spirituality which is sustained in part by the theology in which it is articulated.

Gillquist and friends were not so well provided for. As Liacopulos has stated orally, the literature produced by the group tended to be on the level of "pop theology," and—lacking strength and depth—the house so built didn't stand for long. Eventually, beliefs were changed and theology adapted to facilitate the soothing of their existential needs. In L'Arche on the other hand, the community's theology is able to preserve and enhance beliefs, communal intentions and hopes in the face of the conforming pressures of modernity. In the latter case, the communities' theology was able to provide a sustainable structure that could withstand the 'acids of modernity.'

II

Let us examine the change in the beliefs of Gillquist and friends from another perspective. There are two entities primarily involved in this history. One is the group. The other one is the surrounding society. If we focus our study on the group, we see dramatic changes, great soul searching and struggle. If we look at the surrounding society, we see the complete opposite personified by a lack of change with hardly a ripple of disturbance. It was the group, setting out to be a reforming presence in modern society, that experienced all the change.

What was the nature of this change? To borrow a term from Hans Blumenberg (1983:46f.65), we can speak of a "reoccupation" in which new convictions and beliefs came to replace others. A desire for openness and tolerance was replaced by a concern for a highly visible unity (Liacopulos 1990:10f). A forward looking hope was replaced by an over-riding concern for identity with the past (Liacopulos 1990:12f). The belief that the church must be ordered according to scripture was replaced by the belief that scripture is to be interpreted according to the teachings of the church. The net result was that a group of people concerned initially to effect a type of social transformation became more concerned instead with maintaining their own identity in the midst of modern society.

What kind of response to modernity is this? As Liacopulos himself points out, the process as a whole manifests more the characteristics of an anarchical revolt than a calculated act of renunciation (Liacopulos 1990:27). Could it not also be seen as an example of modern society successfully repulsing a fairly determined and enthusiastic attempt to transform it? Initially, Gillquist and friends saw themselves as reformers going out into the "waste land" to repair what had become broken down and to build anew (Liacopulos 1990:15). In the end however, it was not so much modern society that was transformed, but rather the group itself, both in terms of its ideals and its social character. Again this reveals the resilience of modern society against the efforts of religious groups to transform it.

III

It may be taken as axiomatic that Western society is in need of transformation. While Gillquist and friends have been enjoying and extolling their newly found spiritual home, the physically homeless have been sleeping on park benches and in back alleys in unprecedented numbers. It would be interesting to know how 'orthodox' the practice of Gillquist and friends is in respect to such matters. The identity of the church depends upon orthopraxis as much as it does upon orthodoxy. Unfortunately we are not given much information concerning Gillquist and friends in this regard.

Should the ideals of modernity be renounced point blank? Modernity may leave individuals feeling isolated and lacking a sense of solid tradition, spiritual truth and moral values. But the ideals of modernity were originally something more than simply rationalism, autonomy, etc. Indeed, these were seen more as means to an end, to the achievement of certain other ideals such as a desire to make the world a more human place and a vision of humanity becoming more fully alive. Although these ideals may have been terribly betrayed in thought and practice (Cone 1975:46), they do not seem to be completely antithetical to the hope expressed in the Gospel accounts of a God who became incarnate that people might have life in all its fullness. Modern ideals of rational criticism and the modern prejudice against traditions give freedom and openness as well as taking away security and continuity. Rather than being renounced, the ideals of modernity might better be restated and retained to become the basis of a renewed critique of modern life itself.

In regards to such a critique, how do the Evangelical Orthodox appear? No doubt they have brought new life and Evangelical fervor to one wing of the Orthodox Church. They may also facilitate the discovery of Orthodoxy by other Evangelicals, and so promote mutual relations.

The embracing of Eastern Orthodoxy by a group of younger North Americans is a highly novel move. It certainly opens some

space in the landscape of North American society. By their very presence, Gillquist and friends call into question still lingering assumptions of progress and Western superiority. What might Ernst Bloch see here? Perhaps, buried under a mass of confused rationales, questionable appropriations of tradition and brittle triumphalism, he might see the hidden presence of a radical hope, of vital spiritual resources for transcending the tyrannies of the present. Some day these may be unlocked. But in terms of the present, the totalistic defensive posture with which Gillquist and friends hold to their Orthodoxy indicates that it will probably not be particularly productive. To facilitate an adequate expression of a religious tradition in a given society, theology must also be open to critique and to insights available from other forms of knowledge present in society. Without this openness, it is difficult to perceive, let alone respond to, the needs of the present. Gillquist and friends invite us to come in and join them in sharing their new found treasure (Liacopulos 1990:28). Personally I would have a great deal of trouble being at home in such a "den of patriarchy." I also think their triumphalism could be dangerous.

However, the problems Gillquist and friends experienced are perhaps shared by other groups that may lack their specific goals. It is difficult for religious groups with distinctive hopes, values and goals to maintain their identity in the face of the pressures of modernity. But this desirable goal cannot be attained through a merely defensive posture that seeks an illusory type of continuity with the past. History has a dynamic character, and religion is a developmental phenomena. Old convictions may sometimes need to give way to the new. But this should be a demonstrable rational extension and development of the central insights and expressions of one's traditions. When convictions give way to the surreptitious pressure of ambient cultural influences, one tends to find instead the abandonment of tradition. Superficial formalities may linger and be remembered long after the substance of tradition has vanished and been forgotten.

The church's identity consists partly in its retention of a shared hope for the coming of the Kingdom of God. This hope is a continuation of its earliest traditions and seeks ever new expressions amidst the opportunities of the present. Hope, like love, needs to be informed by understanding if it is to be sustained. Religious movements can only run so long on enthusiasm. The strain of living by a set of beliefs which is noticeably different from the predominant one, soon takes its toll, as the experience of Gillquist and friends demonstrates. Without a tradition of self-understanding to undergird the practice of hope and love, and support it through conflictual experiences, religious movements tend to either retreat into self-enclosure or be simply assimilated by the dominant society. Either way, the surrounding society remains for the most part unchanged. Theology is indeed reflection on the communal praxis of the church (Gutierrez 1973:11f). But it also seeks to demonstrate how such praxis is intellectually viable, and thus helps to make belief possible.

The journey of Gillquist and friends to Orthodoxy might perhaps be seen as a reaction to ideals of modernity. But when it is examined more closely, it looks more like an anarchical revolt. In their actions, Gillquist and friends seem to have been driven by social forces which they did not comprehend and which their communal theology could not withstand. The changes they went through can also be seen as evidence of the ability of modern society to withstand unchanged the determined attempts of a religious group to transform it.

In this regard, the lesson to be learned from the case of Gillquist and friends is the overwhelming need for a viable theology by which a religious group that seeks to be socially engaged may sustain itself in the face of the orthodoxy of surrounding society. The survival of such groups may well depend on the quality and character of their theology. Social transformation requires more than enthusiasm, determination and commitment. It also requires a viable theology, that can articulate a group's sense of identity, hope and calling and thus sustain it in the face of adverse experiences and the pressures of surrounding society.

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Nowhere to Lay the Head:
A New Testament Problematic for Evangelical Orthodoxy?

LOREN T. STUCKENBRUCK

George Liacopulos' essay provides a significant account of a spiritual pilgrimage of Christians from initial involvement with Campus Crusade into the arms of the Antiochian Orthodox Church. Liacopulos attempts to understand the movement as a reaction to modernism, which according to him finds expression in the religious sphere as "a very rationalized, privatized, and autonomous form of religiosity" (Liacopulos 1990:9). Other features attributed to modernism in the study include aspects of ideal behavior which such an outlook demands: the preservation of an individual's dignity within a social unit (respect for diversity) and the capacity to adapt to changing circumstances.[1]

This response will explore one aspect of Liacopulos' essay which remains an open question: how can a movement away from modernism go hand-in-hand with a shift away from an emphasis on biblical authority? Would one not have expected a different scenario? Why didn't a tenacious belief in *sola scriptura* suffice as the ultimate "haven of rest" for the adherents of Evangelical Orthodoxy? Why didn't *sola scriptura* function as a bedrock of authority which could sustain perceived threats of instability and change from the modern world?

The irony of the Evangelical Orthodox movement resides in the reversal of such expectations; this reaction to modernism was itself a product of modernism. It was a movement involving a willing-

[1] Bellah (1970:159), cited in Liacopulos (1990:9).

ness to change and adapt to a religious heritage in order to embrace something quite different from the heritage with which it began. Thus the role of the Bible and the nature of its authority, especially that of the New Testament, was not to go unaffected. Early on in the movement *sola scriptura* was no longer a satisfactory antidote to the longing for stability. Soon focus was redirected toward beliefs and practices of Christians in the post-New Testament period.

In the comments which follow I would like to argue that the New Testament and modernism must have found some association in the minds of the Orthodox Evangelicals. And it is this association that helps clarify their transition to an acceptance of ecclesiastical authority as the last word on truth.

It is difficult to ascertain exactly just what this shift in perspective toward biblical authority entailed. A position of *sola scriptura* has not always impeded an appreciation for or adherence to long-standing church traditions. Neither does amalgamation into an ecclesiologically well-developed *communitas fidei* have to imply a disdain for scripture. Nevertheless, traces of a fundamental modification may be discerned during the early stages of the Evangelicals' move toward Eastern Orthodoxy. There is a big difference between canvassing "the New Testament for church models" (Liacopulos 1990:12) and allowing tradition to function as the canon for truth "so long as it could be reconciled with Scripture" (Liacopulos 1990:21).

The former Campus Crusaders, however, could not have gone the route they did without some continuity within the concept of biblical authority. If the Bible was no longer considered a manual of truth subject to the particular approach of an individualistic hermeneutic, continuity with biblical tradition could be rationalized by appealing to a *regula fidei* that was thought to have been believed and taught from the very beginning. When viewed from this perspective, the shift that occurred may be likened to two distinct points which nevertheless fall into the range of one continuum.

Hence a theological characterization of the Evangelical Orthodox movement's concept of authority is subject to a certain degree of ambiguity. Expressions like "the New Testament church" and "the early church," though often made to imply subsequent periods in the life of the church, become virtually interchangeable. The Evangelical Orthodox Church could identify itself with the faith and practice of "the" New Testament church by uniting with a church tradition that its leaders thought preserves the original "deposit of faith" intact.

However one chooses to understand the nature of these rationalizations, they presuppose a reorientation that cannot be defined with the same degree of clarity. While it has been suggested above that the "big difference" is related to the function of scripture within the movement, we are still left with the problem of how to account for it. The express statements made by the Evangelical leaders about their own journey, which rationalize more than illuminate the process, cannot be assumed to tell the whole story. If their change of perspective reflects a critique of something as valued as the Bible's final authority, such a stance *could not* have been voiced if continuity within the "truth paradigm" was to be preserved. Thus we are left to read between the lines.

Since the reorientation of *sola scriptura* and the reaction to diversifying and alienating components of modernism was a simultaneous process, one is justified in asking whether on some level there is a relationship. On the basis of Liacopulos' thesis concerning the anti-modernistic thrust of the Evangelical Orthodox Church, I would like to suggest that the previous Campus Crusade experience of its leaders in culling the New Testament for answers *reminded them too much of the very diversity and individual autonomy they were trying to counteract.* The shift in focus from the New Testament to the later early church is analogous to their move away from modernism. Although on the surface they remained normative, the writings of the New Testament became a "peg" upon which frustrations with the contemporary religious scene were hung. Hence the multi-dimensional message of the Bible was functionally insufficient—indeed, functionally inadequate—in formulating the

nature of this group's faith in relation to the modern world. The perceived problem and the locus of authority were too much alike!

The similarity between the New Testament and modernism may be more closely defined by referring to two aspects of the New Testament period that complement Liacopulos' definition of modernism: heterogeneity and change. If it can be shown that the first-century Jewish and Greco-Roman world was very much like ours, chances are that the New Testament itself, which was all too familiar to the Orthodox Evangelicals, mirrored these affinities.

1. *Heterogeneity.* This characteristic marks the theological perspectives given expression by the various authors of the New Testament. Given the diversity of first-century Judaism in its Near Eastern and Greco-Roman milieu, it was inevitable that this collection of historiography, letters, and gospels reflect the sociological contexts from which it arose.

Ecclesiology provides a pertinent example. If there are any antecedents in the New Testament for the more well-developed authority structures of the later early church, they are depicted in the Jerusalem council of Acts 15 and the Pastoral Epistles attributed to Paul. Whereas the Lukan account of the apostolic council portrays a consensus among the early authorities of the churches concerning the legitimacy and sensitivities surrounding the gospel's extension to the Gentiles, the Pastoral Epistles give evidence to an ecclesiology whose purpose was to protect sound doctrine during the generations that followed.

This ecclesiological solution was not the only answer provided in the New Testament for problems raised by diversity brought on by individualistic and charismatic activity. In 1 John the threat of deception by those who had left the community (2:18) should not, according to the author, be stayed by an appeal to right teaching. Instead, the author's solution is an inner "anointing" (2:27) which does not necessitate any human teacher or authority at all.

The Campus Crusade organization apparently regarded the nurture of young Christians as a matter of private application of scripture. In this context, the soon-to-be members of the Evangelical Orthodox movement could not be satisfied by an individualis-

tic hermeneutic. Such was especially true if their efforts were to be coordinated. A "canon within the canon" became a theological necessity.

2. *Change.* Historically, the New Testament was written during a period when social and idealistic upheaval was changing the face of Judaism. Coupled with the fact that the Christian sect was young and defining itself vis-à-vis its Jewish origins and the Gentile mission, the church was a phenomenon in process. The pre-70 C.E. Christian movement was adapting to unprecedented situations as it encountered resistance from Jewish circles and contemplated its appeal to diverse groups of increasingly Gentile origin. This development, which is reflected in the theologies of the New Testament writings themselves (e.g., compare Luke-Acts with the Gospel of John) may or may not have been recognized by leaders within the Evangelical Orthodox movement.

Herein lies the importance of this historical caricature of first-century Christianity. Given the Evangelicals' idealization of the "one" church in the second and third centuries, the New Testament must have reflected for them a time when the church had not yet "come into its own," a time when, as their own alienating experiences had attested, Christians often had "nowhere to lay their heads."

The movement shifted its focus from a romanticizing of the New Testament period to a romanticizing of the period which followed. This historical reorientation was not meant to undermine Evangelical Orthodoxy's basic view that scripture is somehow normative. Consequently, we may observe that what from one angle looks like a critique of the New Testament itself may in fact have been an unease with the New Testament period. Much more appealing for their mind set was a subsequent, yet early time, when the church had "emerged" as a more stable institution while retaining essential features that Christ had established at the beginning.

In conclusion, it is apposite to acknowledge a major achievement of the Evangelical Orthodox Church leaders. They were able to recognize that a hermeneutic of scripture which ignored many years of interpretation, study, and living of the gospel in church

history risked mirroring uncritical assumptions and attitudes of the interpreter's modern world.

This realization, however, was not accompanied by an alternative hermeneutic to the direct one of "canvassing of scriptures for church models." The consensus of an "emerged church" was allowed to take over this function. It remains to be seen whether the hermeneutical security offered the Evangelicals by the Antiochian Orthodox Church will provide the kind of place to lay their heads for which they were searching.

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The Evangelical Orthodox and the History of the Early Church

ANDREA STERK

In his insightful discussion of the spiritual odyssey of Campus Crusade Evangelicals in their quest for the New Testament church, culminating in the chrismation of some two thousand believers into the Eastern Orthodox Church in 1987, George Liacopulos has highlighted several fundamental values or patterns of belief which these former Evangelicals had to "reframe" in the course of their journey away from modernity. There is at least one area, however, in which relatively little "reframing" had to occur, namely, in their understanding of history. In fact, I would suggest that the understanding of and the approach to history adopted by these former Campus Crusaders was one factor which facilitated their conversion from Evangelicalism to what in many respects appears to be such a radically different expression of the Christian faith. My intention here is to comment briefly on two aspects of the Evangelical Orthodox approach to the history of Christianity which may shed light upon their final acceptance of Eastern Orthodoxy. I shall first discuss their view of the history of Christian orthodoxy in general, and then focus upon their perspectives on the early church in particular.

Historical investigation lay at the very root of the Evangelical Orthodox agenda at the start of their search for the true New Testament church. Liacopulos explains that following their exodus from Campus Crusade, several elders in a network of house churches resolved to study the history of the early church in order to find out whether it had remained faithful to Christ and his

teachings (Liacopulos 1990:6). The year A.D. 95 was chosen as their starting point since this was believed to be the approximate time when the Apostle John completed writing the Revelation, and also marked the beginning of the church's decline (Gillquist 1990:35). One of the elders involved in the study team describes his desire "to get hold of the historic continuity of the church . . . who the right church is, who the wrong church is, how she stayed on track or went off track." In similar terms, Peter Gillquist (1990:39) summarizes the aim of their investigation: "Our basic question was, whatever happened to that church we read about on the pages of the New Testament? Was it still around? If so, where? We wanted to be a part of it."

These citations regarding the approach of the former Campus Crusade leaders to the task of church historical research evince a distinctive understanding of the transmission of the faith in the early church. In order to understand their view it is helpful to consider some other ways of conceiving the relation between orthodoxy and heterodoxy in the history of Christianity. Adolph von Harnack represents the notion of radical discontinuity in the teaching of the early church, i.e., that what the church was teaching after several hundred years was radically different from what Jesus had taught. He suggests that the acute Hellenization of Christianity in the early centuries meant a stultification of the spirit of the New Testament church and a departure from the essentially ethical teachings of Jesus. A different view of the transmission of the Christian faith is evident in the idea of the development of doctrine. While there are nuances in regard to the nature of this development, those who espouse such a view, including Karl Barth (1975) and John Henry Newman (1968), conceive of a fundamental kernel of Jesus' teaching which was passed on to posterity and developed in appropriate ways.[1] Thus, while there is change or development from the teachings of Jesus to the doctrine of the

[1] Barth (1975:15) holds to the notion of logical development of the New Testament data. Newman works out an idea of organic development in his essay on the development of doctrine. Still others, most notably F. C. Baur, espouse a dialectical view of the development of Christianity in the early centuries.

early church, the discontinuity between the two is not radical as it was for Harnack.[2] Still others, such as Walter Bauer (1971), hold to a pluralist understanding of the early church. Proponents of this view maintain that there was no one right belief, but rather regional variations in Christianity from the very beginning which arose from different cultural frameworks.

In contrast to all of these perspectives on the history of the early church, Gillquist and his Evangelical colleagues held a more traditional view of the emergence of Christian orthodoxy. Judging from such statements as those cited above, and from the very nature of their quest for **the** New Testament church, they seem to conceive of a deposit of faith, a certain core of belief which Jesus passed on to the apostles and which continued to be handed down, virtually unchanged, to future generations. It was ever the church's task to preserve this deposit intact. Moreover, the proliferation of churches, sects and denominations in our day notwithstanding, leaders of the emerging Evangelical Orthodox Church (EOC) were convinced that by careful research they could actually determine which Christian body had faithfully preserved the apostolic deposit down through the ages. This conception of history in Baconian scientific terms, as a matter of accumulating and examining particular fixed facts which will inevitably lead to firm knowledge of a larger whole, is common among Evangelicals. George Marsden has described it as an "early-modern" as opposed to a "contemporary" sense of history. This latter, contemporary conception of truth as part of a process, and of history as an examination of cause and effect relationships in a cultural flow, stands in sharp distinction to the popular Evangelical view.[3]

While the Eastern Orthodox view of history may be more nuanced than that of popular Evangelicalism, there is a clear sim-

[2] For a discussion of these variant views of tradition, see Outler (1957), particularly Part IV.

[3] Cf. Marsden (1984:94-102). It should be noted that while Marsden considers this early-modern view of history to be the common Evangelical perspective, he argues that faithfulness to the Evangelical heritage does *not* require commitment to this view of history.

ilarity in the Orthodox understanding of the transmission and preservation of the orthodox faith to that of the Evangelicals. Like Gillquist and his colleagues in their Evangelical phase, Orthodox believers tend to view Christian orthodoxy in terms of an apostolic deposit of faith. In his book *Byzantine Theology*, John Meyendorff (1983:9) has described the Byzantine theologians' view of truth and tradition in terms which are peculiarly reminiscent of the Evangelical perspective:

> "Nothing new could be learned about Christ and salvation beyond what the apostles 'have heard, have seen with their eyes, have looked upon and touched with their hands concerning the word of life' (1 Jn 1:1). The experience of the saints would be fundamentally identical with that of the apostles: the notions of 'development' or 'growth' could be applied only to the human appropriation of divine Truth, not to Truth itself. . . ."

While the living, experiential nature of truth has always been emphasized in the Byzantine tradition, for Orthodox theologians there was and is no development in the **content** of the Christian faith.

Given the popular Evangelical view of history, this area required little or no reframing in the Campus Crusade leaders' journey toward Orthodoxy. They did begin to see the church which had transmitted the message of the gospel in a different light—as "a structure twenty centuries high" rather than as "a sort of ranch-style structure, twenty centuries long," to use Gillquist's words (Liacopulos 1990:12f). Yet both from their Evangelical and from their Orthodox perspectives, the deposit of faith which had been handed down to the apostles had in some way been faithfully maintained, unchanged throughout the centuries. Their common notion of the faithful transmission of the gospel throughout history helps to explain the affinity which Liacopulos has observed in

both groups' "totalistic" or exclusivistic understanding of truth (Liacopulos 1990:23).

Building upon the notion that a deposit of faith had been passed on from Jesus to the apostles and subsequently to future generations of bishops, the future members of the Evangelical Orthodox Church began to study the early centuries of the Christian church in order to discern **which** group had faithfully preserved the apostolic teachings. In their approach to the early church we find a strong primitivist motif, which has arisen with considerable regularity throughout the history of Christianity. They longed to **be** the New Testament church, to espouse those beliefs and practices "universally" upheld by the early Christian community (Liacopulos 1990:6.12). The chapters of Gillquist's latest book which review the research of his team of colleagues in their quest for the New Testament church present what can only be described as a "golden age" of consensus and harmony in the early church. After studying the Apostolic Fathers, in which they found an amazing conformity of faith and practice with regard to liturgy, sacrament and episcopal church polity, the research team focused next on doctrine during the era of the Ecumenical Councils. They considered the council of Nicaea (A.D. 325) to be "the first major acid test after the Apostolic era" (Gillquist 1990:55). While Athanasius' struggle against Arianism is briefly mentioned, Gillquist emphasizes the fact that ultimately "the truth of Christ prevailed" in "the one Holy Church." In this vein, he describes one of the lessons the group learned from their study of Nicaea: "When godly bishops, priests, deacons and people gather to discern the truth of God, the Holy Spirit will speak to them. The Council of Jerusalem in Acts 15 was no one-time phenomenon. The whole idea of discerning God's will in consensus made new sense for us" (Gillquist 1990:56f). Not only does such a conclusion gloss over the bitter doctrinal struggles of the conciliar period which resulted in enduring schisms between opposing sides, all of whom up to the present day consider themselves true to the orthodox Christian faith, but the study itself ignores the generations of schism and variations in belief which arose prior to the age of the great Councils. One

might mention, by way of example, the Montanist sect, the schism of Hippolytus in Rome, and the variant traditions of the Syrian churches. Such divergences are either belittled or completely ignored by the Evangelicals. In their idealized picture of the early church, they sought to discover and conform themselves to what was "believed and practiced by all Christians everywhere" (Gillquist 1990:57).[4]

This belief in an essential doctrinal unity in the early church echoes the famous rule prescribed by Vincent of Lerins in A.D. 434—*quod ubique, quod semper, quod ab omnibus*—by which he called the church, in its interpretation of scripture and formulation of doctrine, to maintain steadfastly what has been believed everywhere, always and by all. Interestingly, Vincent affirmed these three criteria for orthodoxy—universality, antiquity and consensus—in partial reaction against the predestinarian teachings of Augustine, which he decried as "innovations" deviating from the "orthodoxy" of the Catholic Church.[5] This Vincentian canon and the formula *ecclesia primitiva* has been the appeal of many a diverse group throughout the history of Christianity, both in polemics and in the quest for reform or recovery of an earlier age—now lost—of uniformly pure Christian faith and practice amidst what is perceived to be an age of moral and doctrinal decadence.[6] Such an idealized notion of the apostolic age, emerging at least as early as the fifth century, shows much less sophistication than Augustine's more nuanced understanding of the early church as a mixed entity even in the earliest stages of its development. Yet it is just such a romantic ideal which characterizes the Evangelical Orthodox search for the New Testament church.

By way of comparison, it is interesting to observe another reactionary movement in the history of Christianity which espoused a similar ideal, yet moved in a very different direction ecclesiasti-

[4] See also, p. 38.

[5] For a discussion of the application of this triple test of orthodox tradition in the patristic era, see Pelikan (1971:333-339).

[6] For an interesting study of the primitivist motif in the late patristic period, see Olsen (1982) which contains a bibliography of other studies on this theme in the patristic and medieval periods.

cally. I am referring to that coalition within the Anglican Church in the nineteenth century known as the Oxford Movement, and associated most notably with John Henry Newman. The Vincentian canon became a kind of motto for this movement, as the Oxford men looked to the Fathers of the Church as the voice of catholic consent in interpreting scripture and constructed an entire doctrine of tradition on this basis. The parallels between the two groups are considerable. Gillquist describes how the EOC members "grew less and less comfortable asking, 'Are the Christians in the second and third century in our Church?' The issue was more the reverse: are we in theirs?" (Liacopulos 1990:13). More than a century earlier Newman (1968:96f) had expressed the same sentiment in strikingly similar terms as he looked at the fifth century church and discovered that the Anglican *via media* which he and his colleagues so cherished actually paralleled the position of the Monophysites rather than that of the Catholic Church. To his chagrin, he found himself in the wrong church. Moreover, in his consequent gradual conversion to Roman Catholicism, Newman demonstrates the same tendency that we find in the conversion of the former Campus Crusade leaders to Orthodoxy. Starting with a quest for those essential Christian truths held "everywhere, always and by all"—a seemingly inclusivist and tolerant, albeit naive, view of Christian orthodoxy—both Newman and the EOC members moved toward a more intolerant and exclusivistic stance with respect to theological diversity.

The fact that Newman's study of the patristic period ultimately led him into communion with the Roman Catholic Church, while a similar historical investigation persuaded Campus Crusade Evangelicals that the Eastern Orthodox Church was the true New Testament church which they sought, suggests something of the intenability of the Vincentian Canon as a possible solution to doctrinal controversy among divided churches. Gillquist (1990:39) presents the historical quest of the EOC research team members as being unbeholden to any hierarchy or supporting board, unattached to any church affiliation, and unbiased by any party spirit. "Instead of judging history," he writes, "we were inviting history to judge

us." Engaging in an allegedly unprejudiced study of Scripture and history, Gillquist and friends analyzed what they saw to be the two major issues separating the Roman Catholic and the Eastern Orthodox Churches since 1054: the papacy and the *filioque* clause. The "overwhelming evidence," he maintains, pointed to the fact that "the East was correct on both counts. It was they who maintained the apostolic faith" (1987:6). Yet an extremely idealized presentation of the unity and continuity of faith in the Eastern Orthodox Church, alongside an exceedingly dark picture of the "schemes" of the papacy and the "scholastic faith" of Rome, which had become a "political superpower" (Gillquist 1990:64-66), raises serious questions as to the supposed objectivity of the entire investigation. One cannot help but sniff the scent of anti-Roman Catholic sentiment, so strong in many an Evangelical circle. Certainly Gillquist's presentation of scattered events and decisions in the history of Christianity, which are made to fit together as pieces in a jigsaw puzzle which perfectly form the Eastern Orthodox Church, bears out Marsden's description of an "early modern" approach to history so common in Evangelicalism.

In his analysis of Peter Gillquist and his colleagues during the course of their pilgrimage from Evangelicalism to Orthodoxy, Liacopulos has discerned and described a number of modern ideals which characterized the movement in its early stages. In particular he has shown how a "very rationalized, privatized, and autonomous form of religiosity" was ultimately rejected in favor of a more traditional view of faith and church (Liacopulos 1990:9). In the area of history, however, no such radical transformation was necessary, for the former Campus Crusade leaders never held a modern view of history at all. The affinity between the Evangelical and the Orthodox understanding of history served to ease the transition to their newly found faith. One may justifiably censure their historical methodology, and one may discard their naïve, uncritical view of the early church. Yet amidst the rampant pluralism of our own day, one can at least respect the longing of these earnest Christians to somehow realize the words of the Creed, "I believe in one, holy, catholic and apostolic church."

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A Costly Course:
The Paradigm of Identity

PAUL A. HAIDOSTIAN

INTRODUCTION

Is it possible to interpret a certain social phenomenon such as the rise of the Evangelical Orthodox Church and its merger with the Antiochian Orthodox Church in a way that does justice to both denominations, the Campus Crusade Movement where the whole process started, and the academic community which is in a constant endeavor to make systematic sense of every phenomenon in its own way?

Is what we know, or what we are interested in knowing, enough to help us explain what has happened, and why?

A quotation from Edward Farley (1988:3) helpfully puts us and what we attempt to study and originate in perspective, when he says:

> "Knowledge, like all human acts and achievements, is part of the flow of history, nature, and the experiencing self. It is . . . an on-going individual and social struggle that occurs within agreed-upon paradigms, weighted perspectives, institutional agendas, and heavily nuanced and even infected discourses. Knowledge, therefore, is fragile, since it is more a responsive activity than a precious possession."

Accepting the fact that knowledge is multi-dimensional and fragile, we come to the realization that it is possible to interpret the

case of the Evangelical Orthodox Church in a variety of fragile ways.

Looking at it from the perspective of the Campus Crusade Movement, one can trace the development of the group under study to internal organizational and theological conflicts, personality clashes, etc.

From the perspective of the Antiochian Orthodox Church, it is possible to use this case as a contemporary proof of the authenticity of the Antiochian Church and validation of its claim to be the earliest Christian church. Furthermore, sociologically speaking, what happens with the Evangelical Orthodox Church can serve as an example for the unique and gradual institutionalization of a religious sect.

However, one of the paradigms which is evident in direct and indirect ways in George Liacopulos' article, and in the character of the Evangelical Orthodox Church itself is that of identity, a subject in which pastoral theology seems to be increasingly interested, but which is not discussed in the paper under study.

It seems to be realistic to suggest that in this movement from Evangelicalism to Orthodoxy there is a search for identity forcing itself as a dominant dynamic and leading theme; a process in which a group of people search for who they are and who they want to be in the realm of religion.

Consequently, this paper will attempt to examine the Evangelical Orthodox Church's search for identity, with particular attention to what personality sciences would call identity confusion.

IDENTITY

What is identity?

Erik Erikson explains identity as an integration of all previous identifications and self-images, combined with some new ones.[1] In his discussion on the identity and uprootedness of youth he explains:

[1] Erik H. Erikson (1968:128-135) provides a discussion of identity in adolescence, and some further refinements on the same subject in a later book (1982:72-74).

> “Identity formation . . . goes beyond the process of identifying oneself with others in the one-way fashion described in earlier psychoanalysis. It is a process based on a heightened cognitive and emotional capacity to let oneself be identified as a circumscribed individual in relation to a predictable universe which transcends the circumstances of childhood. Identity, thus, is not the sum of childhood identifications, but rather a new combination of old and new identification fragments.” (Erikson 1964:90)

Thus, identity is, in a way, the answer to the question, Who am I, now? This is the combination of at least three types of questions, namely, ‘who have I been up till now?’ (which is the result of selective affirmation and repudiation of an individual’s past), ‘how do the social processes of today identify me?’, and ‘who do I want to be in the future?’ Identity is the successful integration of the answers to these questions.

Donald Capps (1987) argues that Erikson has given attention to two dimensions of identity, namely, the subjective and the communal. Capps (1987:47) suggests that Erikson views the identity process more as a “self-reflective process and less as a matter of achieving ego synthesis.” This means that the shape of a person’s or even a group’s identity, depends on societal messages as much as it depends on personality dynamics in the former case, and group dynamics in the latter case. For the sake of identity formation the individual looks for a sense of sameness or continuity of the self despite environmental changes and one’s own growth.

The antithesis of identity is identity confusion, which can be interpreted as the inability, especially of young people, to establish their station and vocation in life (Erikson 1964:64). As an example of this, Erikson quotes Willi Loman’s son Biff in Arthur Miller’s *Death of a Salesman,* who says: “I just can’t take hold Mom, I can’t take hold of some kind of a life” (Erikson 1968:131). A real problem here is that youth have difficulty finding some historical same-

ness and continuity in themselves, which leaves them constantly puzzled with the 'who am I?' question.

Youth who are passing through an identity confusion period are mostly disturbed by the fact that they cannot settle on a specific plan, occupation, lifestyle, etc. They search for an identity which is both new and reliable, and in this search of theirs they make an effort to define, redefine and even overdefine themselves and others. Trying to escape the identity confusion, some youth fail to develop their full potential while others extend the confusion indefinitely, which leads them to conflict and doubt as to what their choice of identity is.

Erikson (1982:74) argues that a long search for identity can lead to "fanatic participation in militant ritualisms marked by totalism, that is, a totalization of the world image so illusory that it lacks the power of self-renewal." This is why youth often join political parties, ideological schools, and various social movements, which claim to have total clarity of purpose and absolute assurance of who they are and what they stand for.

DISCUSSION

What is it in the article under study and in the experience of the Evangelical Orthodox Church that makes it possible for us to argue that the Evangelical Orthodox Church case is characterized, among other things, by identity confusion?

The answer can be divided into two parts, the first dealing with the inner life of the Evangelical Orthodox Church, and the second dealing with what is external to its life.

1. THE INNER REALITY OF THE GROUP

It is evident in the article under study that the Evangelical Orthodox Church, from its beginnings, was in some kind of a journey searching for satisfactory identity. The Campus Crusade Movement, like many other parachurch organizations, felt a natural distance from the institutional church, and as the paper states, we find that "in the late 1960's, many of the former Campus Cru-

sade directors considered themselves to be a disconnected arm of the New Testament church" (Liacopulos 1990:16). The feeling of a Christian group as being disconnected from the church is itself an evidence that the group has chosen or is obliged to be in a search in its religious environment.

Identity problems, generally, do not result from misusing one's mind, but rather from a social milieu, possibly from a lack of structure in the human organization(s) one belongs to, or from lack of feedback (or confusing and contradictory feedback) from society. This makes it hard for individuals and groups to define themselves in a satisfactory way. It is possible to say that the Campus Crusade Movement, as a parachurch organization, was not the best established structure young believers could identify with.

The fact that the Evangelical Orthodox Church started with members who felt disconnected from the institutional church raises the following question: how can a person or a group form a 'church identity' without having the past experience of church and still look like church, at least in terms of social, liturgical and theological identity? This may have been the case with many members of the Evangelical Orthodox Church who, unlike their directors, did not have theological training and in the case of many of them, any previous church experience.

Peter Gillquist, the leader of the Evangelical Orthodox Church, is said to speak about himself and his flock as pilgrims on their way home.[2] Of course, it is possible to argue that these pilgrims did not really know in the early stages of that journey where their promised land was, but nevertheless were actively searching for what they would later choose to call home. Like an orphan who does not know where his/her birthplace is, but who nevertheless looks for a place where people of his/her race live, and decides to call that home, the Evangelical Orthodox Church considers the Orthodox

[2] Although Peter Gillquist views home as the place where his 'fathers' are found (Liacopulos 1990:16), I suspect that what he and his group mean by home is a 'destination' or 'goal,' similar to the use of 'home' in some games, i.e. a place where the game is over, or at least a place where one has scored.

Church similar enough to what it thinks it started from in terms of tradition and spirituality, and decides to make it its dwelling place.

In this way, after being tired of a journey which seemed to lead them only to greater uncertainty, the Evangelical Orthodox Church makes sure it assigns itself an already established identity, hence attempting to solve once and for all the lack of historical sameness and continuity in its own life. A logical question comes into being here: does adopting an already established identity deal properly with the past identifications of the group, or does it just ignore them? It seems it ignores them since we do not find any evidence that the Evangelical Orthodox Church takes its own past experiences and identifications into serious consideration while looking for a denominational home.

The character of the Orthodox Church comes to the help of the Evangelical Orthodox Church quite suitably. The Orthodox Church, in general, prides itself on having two distinctive features: (a) its changelessness, and (b) its sense of living continuity with the church of the early apostles.

For a group dealing with identity problems, those two characteristics sound quite appealing. The Eastern Orthodox Church sounds both new to the Evangelical Orthodox Church, and at the same time highly reliable. It is new to American Christianity which is dominated by Protestants and Catholics, and it is reliable for its claiming apostolic succession.

Anthony Coniaris (1982:1) speaks, in the following sentences, to the unhappy evangelical mind when he says:

> "The fact that the bishop who ordains an Orthodox priest today can trace his ordination historically all the way back to the apostles and through them to Christ is a guarantee that the Orthodox Church was not founded by someone called Joe Smith a few centuries ago, but by Christ Himself, and traces its existence historically back to Jesus . . . It means that our church is the authentic and genuine church or Body of Christ in the world today."

The Orthodox message is a significant and helpful interruption of the Evangelical Orthodox Church's identity journey, because it addresses the confusion problems it faced in its socio-religious environment and it causes the Evangelical Orthodox Church to take the idea of joining an Eastern Orthodox Church seriously. It is necessary to note here, that as long as one is in pilgrimage, the identity problem remains unsolved until one reaches the land which may or may not be the right land—both cases of which may or may not lead to the settlement of the identity confusion. Hence, the mere decision of joining the Antiochian Orthodox Church does not directly and naturally eliminate the identity confusion the Evangelical Orthodox Church had been struggling with.

2. THE OUTER REALITY—SOCIETY

It is unrealistic to talk about the developments in the life of the Evangelical Orthodox Church without paying proper attention to its environment. The 'systems approach' has invited our attention to look at organizations as subsystems in a larger environment. The nature of the environment has primary importance in the life of any structured or unstructured group of people. Therefore, the stability or instability, the complexity or simplicity of the environment is expected to change much in any organization's life. In fact, there are significant factors in the Evangelical Orthodox Church's environment that may have had formative influences on the direction of the whole group.

The restless inquiry of the Evangelical Orthodox Church from one wing of Christianity to another is not only a result of the identity confusion of the Evangelical Orthodox Church as individual members and as a group, but also the result of a growing religious pluralism, and therefore of a growing confusion in religious identity in the U.S.A. which was characteristic especially for the 1960's.

Diversity provides the youth of a 'free' society with a variety of options, but it does not necessarily make it easy for them to come to know who they are, or who they want to be. As we mentioned earlier, youth feel disturbed by the fact that they have a difficulty

settling down, and therefore the longer the search takes the greater the risk will be of settling down on a totalistic, well-defined, and socially, historically and ideologically reliable answer which is also new to one's environment. This does not suggest that the Antiochian Orthodox Church is a totalistic denomination by nature, but that (not unlike other ecclesial entities) in different settings, places and situations it has the potential to be so. The suggestion here is that it may have functioned as a totalistic 'home' for the Evangelical Orthodox Church, by which we mean a home which provides for those who belong to it all kinds of major answers for questions asked (or even not asked) by its constituency, hence giving them rest from an exhaustive search.

The same denomination with the same liturgy, dogma, theological orientation and agenda, and even with the same hierarchy, may function and may be interpreted differently in different settings. The fact that the Evangelical Orthodox Church, in an effort to find the early church, ends up seeing it in the Antiochian Orthodox Church is not a testimony about the Orthodox Church as such, but a testimony to what the Orthodox Church looks like in an American setting. This view can be supported by the fact that various Armenian, Coptic, Arab, Ethiopian, Greek, and Christians of other ethnic groups and nations have, in the past two centuries, accused the Orthodox Church of unfaithfulness, and therefore have left it for the specific reason of wanting to live like the early church.

The searching process of the Evangelical Orthodox Church started at a time when many individuals and social groups in the U.S.A. were asking identity questions. There was a serious dissatisfaction with values, social structures and traditions. People were unsatisfied even with the way they themselves acted and thought, all under the pressure of social movements and newly discovered types of freedom for the youth.

One of the consequences of that dissatisfaction is a loss of sense of purpose. Orrin E. Klapp relates the loss of sense of purpose and the rise in identity confusion to "symbolic conditions of modern

life which often deprive one of the feedback one needs to define oneself satisfactorily . . ." (Klapp 1969:20).

Klapp has identified four factors which contribute to lacks of symbolic reference:

1. *Information accumulation*: Defining tradition as "the sense of living continuity with the past" and "the feeling of ownership that goes with ideas from the past," Klapp (1969:21) finds it problematic that, because of increasing knowledge about almost everything, very little information can be claimed as 'mine' and 'ours,' or belonging to one's tradition. With increasing information many people become more and more interested in objective knowledge, which may lead to a detachment from one's past. The argument here is that society has not been supplying enough reference points for people to identify themselves.

2. *Modernism*: Klapp, who was writing in the late 1960's, complains that people in America suffer from rampant, dogmatic modernism and adds that one aspect of this is faddism, and that "the rate of change in American styles is too fast to be good even for a modernist" (1969:27). Complaining about faddism is not a dissatisfaction with progress. Progress is necessary for human life and development, but is seen as insufficient if it fails to provide new symbols for people in the place of some shattered old ones.

3. *Mobility*: Klapp argues that mobility has become a part of American life which contributes to the pulling up of roots and making particular people less important in the relationship they come to form (1969:30). In a pluralistic setting, mobility seems to lead identity to inconsistency and unreliability of signals. People have a hard time building relationships and friends, predicting behavior, judging signals, and deciding what kinds of styles, authorities and behaviors are reliable. Thus, mobility tends to complicate matters for individuals and for groups who are searching for identity, and makes them more vulnerable to confusion.

4. *Lack of identifying ritual*: Another reason why people have identity problems is the failure of society to provide identifying rituals. Klapp (1969:33-35) argues that an average person is unlikely to experience many ceremonies which intensify his/her

awareness of belonging to a group or coming to an awareness of oneself as a person. In fact, religious and social life in general have become increasingly less ceremonial and rarely of a self-transcending nature.

Information accumulation, unlimited modernism, continual mobility and lack of identifying ritual must have contributed to the identity confusion of the Evangelical Orthodox Church before and after it was formed as a denomination. After all, the Evangelical Orthodox Church was, more or less, the result of its environment. It is obvious that the Evangelical Orthodox Church members were tired of ambiguity, of multiplicity of choices, of lack of historical roots, and of the demands that were put on them from inside and outside the group, all looking for a clear character of this new religious group which did not feel it belonged to any specific denomination in its formative stages, and could not easily identify with any denomination even after it was formed. In their pre-denominational stage the members should have felt very different from other people in society because they had committed their lives to Christ in a personal way, but also should have felt very distanced from people who belonged to various denominations because they did not have enough common language, symbols, rituals and memory they could identify with. Obviously they did not feel they could easily fit anywhere in the ecclesial spectrum of American Protestantism, making them more vulnerable to fall into identity confusion. The Campus Crusade Movement could not provide enough identifying rituals to help the youth form a reliable identity, and because these youth were born and nourished spiritually outside denominational life, they did not feel they fit in any of the existing denominations.

The fact that denominations serve as intermediate organizations which assist the individual in relating to society cannot be ignored. In fact, membership in a denomination gives to the individual a sense of already established identity and makes him/her share with others ultimate values and beliefs (Jung 1980:93). Moreover, most

denominations have their own way of renewal, growth and change, and therefore, members do not have to ignore their past self-images and identifications. It is necessary to note that for a religious group to be developed as an established denomination is a matter of time and effort and possibly a matter of much identity problems along the way.

From this perspective, the identity journey of the Evangelical Orthodox Church can be interpreted as a reaction to the chaotic messages of society, and to the absence of established community. In such demanding social reality the Orthodox Church stands clear and firm to respond to the specific needs of the Evangelical Orthodox Church in its stage of identity confusion. In this way, it is possible to agree with George Liacopulos that what happens to the former Campus Crusade members is a form of counter-modernist movement.

CLOSING REMARKS

Where does the identity journey of the Evangelical Orthodox Church end? Ideally, an identity journey never comes to a full stop. However, in this case it is not easy to follow that journey since the Evangelical Orthodox Church takes a radical step and commits what we can call 'denominational suicide,' presumably hoping for a kind of rebirth.

The Antiochian Orthodox Church, being a historical and liturgical church, understands things and runs things according to tradition. Therefore, the only thing the Evangelical Orthodox Church adds to that church is some Evangelical flavor which does not, in any way, change any fundamental aspect of the Antiochian Orthodox Church. Conversely, the merger means that the Evangelical Orthodox Church, in a way, votes itself out of existence as a social and human organization. This, under the light of identity confusion, means that because of its totalistic move, the Evangelical Orthodox Church puts itself willingly in a position where it does not have the power of self-renewal any more. Now all depends on

the will and life of the whole Antiochian Orthodox Church, especially its hierarchy, to do everything for the Evangelical Orthodox Church.

The journey that the Evangelical Orthodox Church followed may seem to be uncommon in the history of Protestantism, but it is not unlike steps taken by people desperately yet actively searching for their identity. Knowing who one is, is so fundamental a question that one does not much care how the identity journey looks to outsiders.

It is the duty of all Christian denominations to acknowledge the fact that all individuals and groups, whether belonging to them or not, pass through problems of identity and often fall into confusion. Expecting identity problems helps denominations prepare to help their constituency overcome prolonged confusion.

In a modern world, all are invited to be modernists, but also to be suspicious and critical of unexamined modernism so that it does not destroy the foundations of their identity and integrity. In the midst of multiplicity of identities, denominations need to find appropriate identifying rituals which help people see what is special about them and how they differ from others. And at a time of loss of purpose, clarity, and roots, faithful Christians need evidence and assurance that who and what they are at present is in faithful continuation with the historical church of the Christ.

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Book Reviews

Mine Eyes Have Seen the Glory: A Journey into the Evangelical Subculture in America. By Randall Balmer. Oxford University Press, 1989. 246 pages.

In Church history or religious studies of twentieth century American Evangelicalism, one usually focuses on such superstars as Jerry Falwell, Oral Roberts or institutions such as Fuller Seminary. Often overlooked in such studies are the rank and file members of the faith. Randall Balmer offers an excellent window into their subculture.

The American evangelical subculture is a patchwork quilt of fundamentalists, charismatics and pentecostal groups. The movement's variety defies the monolithic caricatures often found in ethnographical studies. Balmer journeyed into the worlds of eleven different groups in his travels from Florida to Oregon. He intentionally avoided the superstars of the faith; he believed their prominence is inversely proportional to the influence they exert over the average evangelical. The typical New York fundamentalist does not really care what God said to Jim and Tammy Baker. In fact, he or she would cringe at being classified with the couple. The result is study which takes serious the internal diversity.

The work is more than a popular ethno-religious critique of the world views and lifestyles of Evangelicals. Balmer, a professor at Columbia University, was raised in a strident evangelical home. The work is not a polemic against his roots. Because it is subtly

biographical, his insights into the mindset of evangelicals are as enlightening as is his critical narrative of their attitudes and actions. While he does not rail against some of the wacky ways of certain evangelicals, he does not pass by some of their most outstanding faults without comment. For example, he is quick to point out the prevalence of sexism in the classrooms of Dallas Theological Seminary.

Two examples of Balmer's excursions will have to suffice in this review. Calvary Chapel in Santa Ana, California is the quintessential example of a matured version of laid back, Jesus-freak Christianity. Chuck Smith, the pastor, started as a part-time minister in the 1960s. Today, Sunday services draw thousands wearing anything from bathing suits to three piece suits. The worship is comfortable: as guitars lead the scripture songs, some folks raise their hands. The preaching is intentionally non-doctrinal. Smith's approach is "Here is what it says, so this is what it means . . ." (p. 24). Balmer's compelling style brings the reader right into the service.

On the other end of the spectrum, Balmer goes to Mendenhall, Mississippi. John Perkins, head of Voice of Calvary Ministries (now Mendenhall Ministries), had fled Mississippi after his brother was murdered by a deputy marshal. After dabbling in various religions, he settled on evangelical Christianity. In 1960, "he became convinced that God wanted him back in Mississippi" (p. 140). He picked cotton for a couple of years before starting a vacation Bible school and religious meetings. All this led to building co-op housing to replace some of Mendenhall's dilapidated shacks. "For Perkins, this sort of social activism was perfectly compatible with his understanding of evangelical Christianity, which he saw as addressing the *physical* needs of the poor as well as their spiritual needs" (p. 141).

In 1970, Perkins was nearly beaten to death by a group of sheriffs for civil rights activities. In the period of convalescence which followed, he sketched out a new strategy of ministry molded around three 'R's: "*relocation* into a needy community, 'turning statistics into neighbors'; *reconciliation* across racial, social, cultural,

and economic barriers; *redistribution* of resources equitably, not through welfare or handouts, but by training the poor in vocational and management skills" (p. 145).

Balmer concludes with a pilgrimage into the Mountains of Oregon where he renews his friendship with the director of Houghton College's Oregon Extension Program, John Frank. Away from the crass consumerism and Americanism which characterizes most of Evangelicalism, Balmer rediscovers the kernel of truth which this faith still embraces.

The popular style and narrative nature of this work makes it hard to criticize. An exhaustive critical study of each community would have simply defeated the purpose of the book. Maybe the greatest weakness of the book is its length. It is too short. This reviewer can think of another dozen groups which would have made nice additions. Balmer may have to go on another journey.

— PAUL C. KEMENY

The Interpretation of the New Testament: 1861-1986. By Stephen Neill and Tom Wright. Oxford University Press, 1988. 464 pages.

In 1964 Oxford University Press published Stephen Neill's book, *The Interpretation of the New Testament: 1861-1961*. The book had grown out of his Firth Lectures delivered at the University of Nottingham in November 1962. Neill himself was a pastor, a fellow at Cambridge University, and bishop in the Church of England. Later he became visiting professor of missions at the University of Hamburg in Germany.

Although warned not to expect much of a turnout, Neill's lectures were a hit. Large crowds attended eagerly. Neill himself was not surprised, for he was convinced that many laypersons were interested in what the theologians were up to if only the material could be presented in an interesting, nontechnical manner.

The subsequent publication of the book was also well-received. Neill's clear, lucid writing, combined with a personal element not often found in scholarly tomes, made it a favorite among students. He says in the preface, "This is not a book for the expert. . . . I

have tried to provide a narrative that can be read without too much trouble by the non-theologian who is anxious to know and is prepared to devote some time and thought to the subject" (p. ix).

Unfortunately, since the book's *terminus ad quem* was 1961, it had become dated. Because of this, Neill decided to update the book, extending the scope through 1986. He entrusted this task to Tom Wright, Fellow and Chaplain of Worcester College, Oxford, and University Lecturer in New Testament Studies. Wright had barely begun the task when Neill died in 1984.

Wright added later bibliographical material in the footnotes, generally refraining from revising Neill's treatment of the years 1861-1961. Although he occasionally indulged in a bit of revisionist historiography, the book's perspective largely remains a 1960s perspective. Wright's main contribution came in the addition of a long (90-page) final chapter treating the evolution in New Testament scholarship from 1961 to 1986, thus adding 25 years to the original scope of the book.

The significance of 1861 as a starting point is not lost on the reader. Besides its being a convenient century before Neill's Firth Lectures at Nottingham, it was the year after F. C. Baur died and the very year J. B. Lightfoot was appointed to the professorship at Cambridge University. A bit of the famous and sometimes friendly English-Continental theological rift is thus reflected even in the decision of what to include in the scope of the book.

Chapter one, "Challenge to Orthodoxy," treats the historical background to the state of New Testament studies in 1861, located primarily in the challenge posed by the German Enlightenment. Chapter two, "The New Testament and History," treats the golden years of British scholarship embodied primarily in the figures of Lightfoot, Westcott, and Hort. Chapter three, "What the New Testament Says, and What It Means," covers the history and method of textual criticism and philology.

Chapter four, "Jesus and the Gospel," treats gospel criticism. Chapter five, "Greeks and Christians," looks at the rise of the history-of-religions school of New Testament criticism and the ensuing debates about Gnosticism. This school is clearly a threat to

Neill, who spends a dozen pages evaluating the three major postulations of this school. Neill's style becomes argumentative for a time at this point.

Chapter six, "Re-Enter Theology," covers the work and significance of Schweitzer, Barth, Hoskyns, and Bultmann. Chapter seven, "The Gospel Behind the Gospels," treats the Synoptic Problem and the rise of the form-critical school of which Neill is critical. Chapter eight, "Salvation Is of the Jews," surveys the revival of interest in the Jewish background of the New Testament that rose in the twentieth century.

The final chapter of the new book, "History and Theology," is the chapter added by Tom Wright covering the last 25 years in the history of New Testament interpretation. It replaces what in the 1964 edition was a conclusion in which Neill identified twelve solid accomplishments of New Testament interpretation in the prior 100 years. Tom Wright begins his final chapter by reflecting on these so-called solid gains, some of which have had to be modified. He then examines five areas in which "real progress seems to have been made": (1) the historical background of the New Testament; particularly, the history of religions; (2) the history of Jesus and the so-called Third Quest; (3) the problem of Pauline theology; (4) Johannine studies; and (5) the relationship of history and theology. He concludes his comments with his own reading of the proper relationship of history, theology, and biblical authority.

At every juncture in the book, Neill pauses to reflect on the significant contributions of a given scholar. He then suggests the major flaws in either the scholar's presuppositions or methodology. The subject that most quickly captures Neill's attention is the relationship of faith and history, theology and history. Indeed, the meaning and role of history is a strong subtheme running through this history of New Testament interpretation in the last 125 years. Neill is especially critical of Bultmann's demythologizing program.

Often in the book Neill is driven off his purely descriptive, historical track by the critical problems with which a given scholar is dealing. Neill quits as historian and becomes for a moment a New Testament scholar, commentator, and polemicist. This is not a

detraction or weakness in the book, however, for it adds color and interest for the reader. Neill is not beyond including a bit of humor and irony in the book. At points he needles an author for a position he considers absurd.

Here and there, Neill is guilty of the same special pleading with which he charges German scholarship. For instance, one reads with some suspicion that Lightfoot was "never pleading a cause; . . . never trying to make out a case. . . . [He was] without prejudice . . . absolutely impartial" (p. 61). But even Neill's dogmatism comes across in a congenial sort of way.

One defect with the book is its sexism. The authors have no problem in referring to humanity as "man." (Britons tend to marvel at and pooh-pooh American scholars' sensitivity on this issue.) In the chapter covering the last 25 years, I could find mention of only two women—Morna Hooker and Pheme Perkins. Wright does not even mention the rise of feminist hermeneutics. The clear implication is that the field of New Testament studies is a man's world.

Second, both the overt and covert applause of British scholarship tends to get tedious. In Johannine studies, for instance, Wright casts J.A.T. Robinson as the most significant scholar contributing to the field in the last 25 years. American scholarship is generally slighted. D. Moody Smith is not mentioned at all. Wayne Meeks gets one sentence. Oxford and Cambridge come across as the prime examples of sound exegesis.

Third-world exegesis and liberation perspectives also receive little treatment. One gets the impression that the New Testament properly belongs in the halls of academia, not in the real world of poverty and class struggles.

Fourth, Wright's use of a traditional topical outline to organize the last chapter is problematic. One of the significant developments of New Testament scholarship has been the explosion of methodological concerns in the last 25 years. Little is said on the emergence of literary and sociological methodologies as such. Structuralism receives only passing reference. Hans Frei's *The Eclipse of Biblical Narrative* (1974) does not even merit a footnote.

Wright does not appear to be current on recent discussions (feminist and otherwise) about method.

The book is well-indexed, making it useful for reference and later review. Thus one can quickly find out, for instance, what the "third quest" for the historical Jesus is all about and how it differs from the first quest and the "new" (or second) quest.

In general, the book is most interesting and informative. Nowhere else can one get such a thorough and engaging overview of the recent history of New Testament scholarship. Neill's writing style is sprightly and interesting; Wright's somewhat less so. This story about the interpretation of the New Testament is a story about people as much as it is about ideas. It is not dull reading.

— LOREN L. JOHNS

Thinking the Faith: Christian Theology in a North American Context. By Douglas John Hall. Augsburg, 1989. 456 pages.

A significant contribution, not only to contextual theology and ethics, but for North American Christians as a whole, has been made by Canadian Douglas John Hall with *Thinking the Faith.* This first volume is an engagingly rendered start of an emerging three volume constructive theology and is permeated by Hall's compelling sensibility to the times and the place in which we live. It will irritate those who practice and sell a simplistic packaged religion with ready-to-order answers, it will also help bring some neglected issues and emphases into church-wide discussion. In this first volume, *Thinking the Faith,* Hall sets forth his theological method and epistemology, with a focus on the compatibility between reason and revelation. The expected second volume, *Professing the Faith,* will deal with the doctrines of God, creaturely being, and the Christ, or theology, anthropology, and christology. Finally, in the third volume, *Confessing the Faith,* Hall hopes to explicitly cement the bond between theology and ethics with his focus on the church and the reign of God, or ecclesiology and eschatology.

Hall believes one weakness of conventional systematic theology is that, in setting forth Christian doctrine, questions arising out of

the historical moment, at best, have the danger of being neglected or treated casually, or, at worst, treated only in a theoretical way. Following the line of the Reformers, he envisions a disciple community disciplined with a new depth of thought in which all the members, not simply the clergy and professional theologians, wrestle with the function of faith and the meaning of witness in the North American context and are invited to make and do theology as one asks, "Is it possible to find in this faith tradition a foundation for the spirit and mind to discover the courage to be open to the negating and overwhelming realities of our societal extremity—but without despair?" (p. 177)

In Part II, which Hall calls "The Discipline," faith, the Bible, doctrinal traditions, experience, prayer, the Church, and "the world" are the seven main ingredients of the discipline of theological thought. In a sense, for Hall, the work of the theologian is "thinking about everything, all the time" (p. 324). Theological method is itself considered contextual, flowing out of its content. Students of Karl Barth and Paul Tillich will enjoy the crisp interpretation, appreciation, and critique of their work, as Hall builds his theology. In a style that is at once fresh, concrete and vivid, by means of an analysis that is both sound and succinct, Hall discusses the meaning, function and mutual relation of reason and revelation. "For revelation means being shown a way so compelling, so absorbing, that one can no longer pursue the old path without being pursued by the vision of the new . . . ," writes Hall, continuing, ". . . revelation means that another way has been envisaged and opened up. From that point onwards, one's life is in dialogue with that other way . . . It is the way of the cross" (p. 417).

A dynamic and lively dialogical movement from profession to confession and back again as a continual process is envisioned by Hall. For him, contextualization involves the activity and the reflection upon that activity, with the aim of shaping and keeping human life human in the world, where one's humanity is defined by the cross of Christ. "Only a thinking faith can survive. Only a thinking faith can help *the world* survive!" (p. 13) Thus, for Hall, the key confronting question, that provides the challenge to the

reader, is: *"What would it mean to 'think the faith' quite consciously in the North American context?"* (p. 14). No longer can North American theology be viewed as inferior to European theology nor superior to the theologies of Asia or Africa! Hall's theological project is to point the way for North Americans to make and do theology for themselves.

Contextualization for Hall means seriously facing up in faith to the cultural malaise of modernity, which is characterized by what Hall describes as a success-oriented people who are at a loss when brokenness or failure, suffering or death are experienced. It is no surprise that Hall feels a *theologia crucis*—a "theology of the cross" of Christ, dramatically displaying God's commitment to the world—can best help provide the term of reference to facilitate the insights and self-understandings that can propel North Americans confidently out of disillusionment into the future in and at this critical time.

The book is divided into two parts: "The Disciple Community" and "The Discipline." In Part I, Hall gives meaning to contextuality in Christian thought and discerns the Canadian and North American context offering seven components that he views as crucial. They are: the end of the Constantinian era; religious pluralism; the theological impact of Auschwitz; Marxism and the revolution of the oppressed; the rebellion of nature; the nuclear crisis; and the apocalyptic consciousness and the rise of religious simplism. All contribute to what Hall calls a "society sliding towards triviality," in the midst of which, Hall has vision to see, within the faith community, a people with the ability to engage in the process of thinking the faith, which, for them, is not a matter of logically constructing together abstract principles, but of life—a fashioning of reality humanly known only in its concrete form. Hall's method of thinking the faith involves a recurrent and reciprocal dialogical movement: on the one hand, between the "original revelation" of the biblical witness, and on the other hand, our North American context, as heirs of the biblical witness. For Hall, the biblical witness and "thinking the faith" are related, though not explicitly identical.

The strength of *Thinking the Faith* and Hall's theological project is the concrete way in which political, economic, social, and cultural factors are immediate concerns of theology and cannot be ignored precisely because they are part of everyday life. Simply put, the context in which Hall's theological thinking is done is recognized as being neither neutral nor vague, but descriptive and open to what God is concretely doing in the world. In doing so, Hall offers a positive framework of freedom and responsibility in which to decipher the sometimes traumatic experience of the ambiguities of life and thus find meaning, destiny, and purpose in deliverance and fulfillment. Clergy, professional theologians, and church members will all discover rooted coherence and concrete direction for their own theological thought through reading *Thinking the Faith.* All readers will await the promising possibilities of the expected two other volumes.

— PETER A. SULYOK

Metaphor and Religious Language. By Janet Soskice. Clarendon Press, 1985. 191 pages.

Traffickers in metaphor include poets and physicists, linguists and theologians. Indeed, "followers of metaphor are legion," says Janet Soskice in *Metaphor and Religious Language* (p. 15). But for metaphor inquisitors, there is disconcerting disparity of opinions both in what it is and what it does, making Soskice's well organized and clearly written book both relevant and useful.

Soskice treats two related concerns: "the first five chapters deal with metaphor and how metaphor works, and the last three turn to problems of reality depiction" (p. ix) in theological language. A central focus of this work is its concern with the current debate in metaphor theory whether metaphor is largely decorative or emotive, or is—to use the author's term—in some unique way "reality depicting" (p. 97). To map out the field of responses to that question, Soskice categorizes various theories of metaphor under the rubrics of "substitution," "emotive," and "incremental" theories (p. 24).

The **substitution** (or comparison) view holds that metaphor is merely a literal translation of thought, and is quickly dismissed for not recognizing metaphor as incremental to understanding. "Even where metaphor does function as an ornament, it does so by virtue of making some addition to significance, be that ever so slight" (p. 25).

Emotive theories (e.g., Donald Davidson), deny cognitive content to metaphor, usually based on the failure of literal readings, but allow an "extra" affective or emotional impact. Soskice's critique suggests that if metaphors mean to "do" something (i.e., make an emotional impact), they do so by "saying" something. It is the cognitive content of metaphors that move us in a particular direction.

For Soskice, the most important and most interesting are the **incremental** theories. "Basic to their position is the view that what is said by the metaphor can be expressed adequately in no other way, that the combination of parts in a metaphor can produce new and unique agents of meaning" (p. 31). Several views are noted, one of which Soskice calls a "formalist view" (represented by Monroe Beardsley), in which "the metaphorical construal is accounted for on the basis of the sense of the terms which compose it . . . with little or no reference to non-linguistic factors of context, intention, reference, and presupposition" (p. 32). The notion that metaphor is strictly the conflict of word meanings is rejected because the whole utterance including context, intention and reference are considered to give metaphorical meaning.

Another incremental theory of metaphor is that of Max Black. Black's view is that a metaphor is the "interaction" of two distinct subjects in which the "subsidiary subject" organizes our thoughts about the "primary subject" in such a way that both subjects of the equation are altered. Soskice's careful argument holds that his view, though helpful, fails "as a consequence of Black's insistence that each metaphor has two distinct subjects"—a position "which invariably lapses into a comparison theory" (p. 43).

It is central to Soskice's concern for the referential potential of metaphors that they only have one subject, leading her to the posi-

tion of I. A. Richards. In his view it is "interanimation" of two ideas in the whole utterance that creates meaning. Each metaphor has one subject, which is the subject of such interanimation. Soskice uses Richards' distinction between the tenor, or underlying subject of the metaphor, and vehicle that presents it (p. 45)—a distinction which, according to her, Max Black and Paul Ricoeur both misunderstand—with the advantage of being able to distinguish between the ideas and the metaphor while holding to one subject. "Hence, the metaphor and its meaning (it is artificial to separate them) are the unique product of the whole," so that "a metaphor is genuinely creative and says something that can be said adequately in no other way, not as an ornament to what we already know but as an embodiment of a new insight" (p. 48).

To support this thesis, Soskice directs the reader to the use of models in the natural sciences, which, although similar to metaphors need to be distinguished from them. Successful metaphors call to mind models, but are themselves linguistic, whereas models better are seen as states of affairs or things. Talk based on models, however, is metaphorical. Models in science (e.g., the wave vs. the particle theory of light) are neither reducible nor unintelligible. They refer, albeit imperfectly, to what is real. Furthermore,

> "on any satisfactory account of scientific practice, it seems we cannot easily separate the model from the theory. The model or analogue forms the living part of the theory, the cutting edge of its projective capacity, and, hence, is indispensable for explanatory and predictive purposes." (p. 115)

Moving by analogy from the use of models in science to their use in religion, Soskice takes what she calls a "critical realist" position (in contrast to idealist and empiricist positions, and similar to Ricoeur's "second naïveté") because "so much of the Christian tradition has been undeniably realist in sensibility" (p. 137), proving theoretical support for the referential value of metaphorical constructs prior to definitive knowledge. Without attempting to prove

the existence of God, or to define God, and keeping in mind the important distinction between pointing toward God (referring) and defining God, Soskice argues that religious language is a conceptual possibility for employing metaphors.

How then do religious metaphors or models depict reality without description or definition? Soskice illustrates this with the projective constructs that are implied by scriptural use of the model of God as a father (in a personal sense, opposed to the notion of father of the race or creator):

> "If God is our father, he will hear us when we cry to him; if God is our father, then as children and heirs we come to him without fear; if God is our father, he will not give us stones when we ask for bread. It should be noticed that the model is action guiding. How shall we come to God? Without fear, because he is our father." (p. 112)

Obviously, God is not a father any more than a brain is a computer. This is not descriptive language, but it also is not meaning without referent. It "refers" to God in suggestive metaphors in such a way that action can be guided.

Soskice's critical realism depends on the descriptive language of scripture and tradition for its subject matter. Since metaphors are revisable and incomplete, it can be argued theoretically that certain ones may become unusable and fall out of favor, while others emerge. Certainly one test of the applicability of a metaphor is its continued use by a community. But Soskice cautions against "implying that revelation exists as a body of free-floating truths that can be picked up anywhere indifferently" (p. 154). She appeals to "the ways texts are used within a literary tradition" and "the way in which Christianity is a 'religion of the book' " (ibid.). It is, in fact, the history of applying images to experience, especially as used in scripture, and "confirmed by generations of belief" which "[constitute] much of what Christians call revelation" (p. 153).

Obviously there are those who will be upset with Soskice's case for scriptural God-language, and will argue that some biblical models either inherently or functionally misrepresent God, and even support a false god. There is undoubtedly truth in that suspicion, especially for many patriarchal metaphors generated by some models. Clearly, models for God are not all equal, and no model has preferred status. But how to define the priority of one metaphor, or how to filter out the destructive from the helpful when a metaphor refers to ambiguity, or, finally, how to keep metaphors "alive" when they tend to die—and therefore become descriptive—remains a mystery.

— WILLIAM H. JACOBSEN

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